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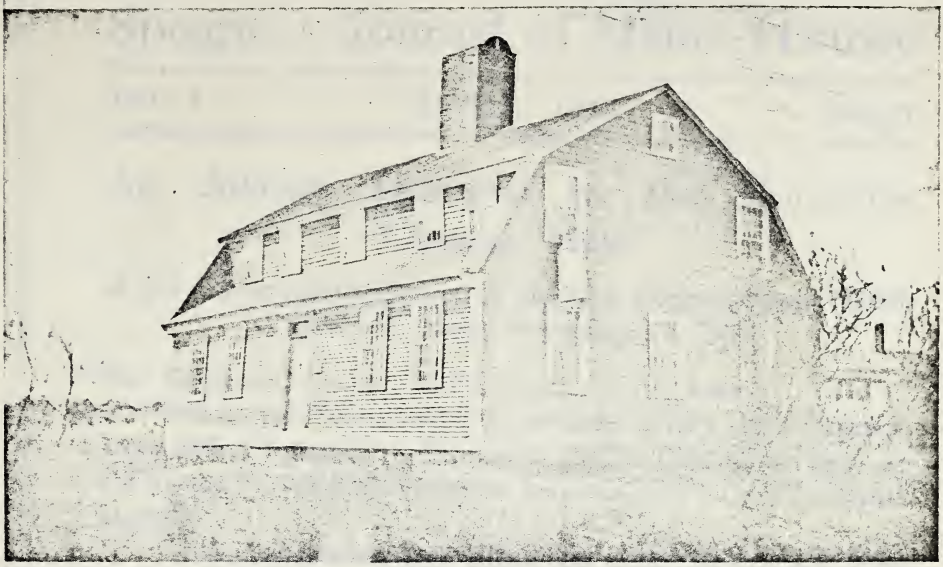

The Old Burnham Tavern, Machias, Maine, which was built in the year 1770, on the southern bank of the Machias River, and is one of the few remaining Colonial mansions that have echoed the guns of The American Struggle for Independence.

The first naval battle of the Revolution was fought in Machias Bay where Captain Jeremiah O'Brien and his brave crew captured the British armed schooner, the "Margaretta."

In this house the wounded in battle were sheltered and cared for.

Sprague's Journal of Maine History

Vol. I APRIL, 1913 No. 1

An Address Delivered by the Honorable Clarence Hale[a]

at the Centennial Celebration of the First Congregational Church at Ellsworth, Maine, September 12, 1912.

Mr. Chairman, Ladies and Gentlemen of Ellsworth:

It is a great honor, and it is certainly a very great pleasure, to be with my friends in Ellsworth, and in this church, with my old friends, my life-long friends, to help celebrate its one hundredth birthday.

At this celebration your pastor has asked me to speak of the influence of Congregationalism in its development in New England. It was a thoughtful German student who began his book upon Travels in the East by saying that he had never been there. I fear I have not much better fitting to speak on this great subject, so fitly suggested on this occasion. It would be much more adequately presented by Mr. Mathews, your pastor, who is well known throughout the State as a thorough student of church history, or by some other clergyman whose life has been spent in church studies. I am glad however to present such aspects of the subject as seem clear and perhaps almost obvious to the mind of the layman. I am going to approach the subject along the road which leads by this church and through the city of Ellsworth, a city I have loved all my life. Let us take a passing look at the picture of the founding of this church a hundred years ago, and at the setting of the picture in Ellsworth, and in the State. Ellsworth had been an incorporated town only twelve years. The first settlers came here in 1763, when Governor Sullivan, in his history, says there were only about ten thousand people in the Maine district. They came from Richmond's Island, Biddeford, Scarboro and Falmouth, and made their homes upon Union River. Melatiah Jordan, one of the founders of this church, came at that time. Theodore Jones came then and settled upon the Milliken lot, where this church now stands, and where the whole of the village was

(a) Judge of the United States District Court for the District of Maine.

afterwards built. I have seen the plan made by Mr. Deane in 1810, which shows the houses and lots. During the same year there was tried at Castine, the shire of the county, the case of Jarvis vs. Jones, involving the title of what was afterwards the village of Ellsworth. Ellsworth did not become the shire town of the county until 1838.

Castine had represented the civilization of this part of the country; she was held by the British two years later when this church was established, and from September, 1814, to April, 1815. The British had held it before from 1779 to 1783, during the Revolution. Previous to that time Castine—and in fact the whole civilization of this vicinity—had been a French civilization; broken only by a Puritan settlement at Castine from 1629 to 1635.

The only county road when this church was formed had been laid out but a few years before from Surrey to Ellsworth, and on to Sullivan. The county was new, Hancock and Washington Counties were taken from Lincoln County in 1789. Cumberland and Lincoln having been formed in 1760, and taken from York County, which embraced the whole Gorges domain, by the Massachusetts Bay Charter. In 1691 York extended over what is now the whole of the State. And these five counties made up Maine. This was the State that appears upon the map in Governor Sullivan's history of Maine, published in 1795.

In the very year when Ellsworth was settled, the treaty of Paris had been made, which closed the door of French contention and settled forever the fear of Indian depredations in the Maine towns. Let us look at what was happening in this year of 1812; Caleb Strong was governor. This town sent Moses Adams as its representative to the general court. It had sent but one representative before, and that was John Peters, Jr. Only four more followed before Maine became a State; George Herbert, John G. Deane, Jesse Dutton and Charles Jarvis. Maine was a wilderness with here and there a settlement. There were no cities, Portland was a village, set off from Falmouth in 1786, and was not made a city until 1832. The whole country was in a state of melancholy, and almost of collapse. The shadow of the old embargo was upon it. There was what Woodrow Wilson, in his history, called "an unlooked for disorder of parties and a bewildering reversal of every

matter of policy." He calls the war against Great Britain, which had just been declared in June, "a clumsy, foolhardy and haphazard war;" although providentially it proved to be a supplementary war of independence, establishing the union of the states and their complete freedom from Great Britain. I wish I had time to tell the story of the men of Ellsworth of that day. I can speak of only two or three: Melatiah Jordan of this church was the great-great-grandson of Rev. Robert Jordan, the first Jordan in this country; the second clergyman of the church of England, who came to Maine under Gorges. Richard Gibson was the first, but he remained only two or three years, so that Robert Jordan is the first clergyman who made a distinct career in Maine. His ancestors were men of prominence in England. He himself was graduated from Balliol College, Oxford; ordained at Exeter, and settled in Spurwink in 1640. He became one of the governing magistrates of Maine under Gorges. His son Dominicus was one of the trustees to whom the town of Falmouth was deeded in 1684. He was a great Indian fighter, and was killed by the Indians in 1708. Melatiah's father, Samuel, lived in Biddeford; graduated from Harvard College in 1750; was selectman of the town and representative to the general court. After Melatiah went to the Union River, he served in the militia in the Revolutionary War. In 1789 he became the first collector of customs in Frenchman's Bay district, and held the office until his death in December, 1818. A Maine historian says he was a magistrate, lieutenant colonel of militia, and for years the most prominent man in his community. He was a man of unquestioned integrity, and a born leader of men. He married Elizabeth Jellerson of Ellsworth, in 1776; Sally, his seventh child, married Andrew Peters. From Melatiah Jordan came a line of good men and women who have helped to make the history of Maine, and to make Ellsworth memorable. The list includes two chief justices of Maine. I am indebted to Fritz H. Jordan, a descendant of Robert Jordan, and a member of the Historical Society, for many historical details, touching Melatiah Jordan. John G. Deane was a descendant of the Pilgrims; he was a graduate of Brown University of the class of 1806; he came to this town in 1810 to practice law; he was the chairman of the selectmen the year after this church was formed. His son, Llewellyn Deane, gives a glowing

picture of his father, and one of some of the Ellsworth people of that day. John G. Deane was a most useful citizen, a good lawyer, an unusually able man. He had the most knowledge on the subject of the northeastern boundary of any man of his time. Letters from Governor Washburn and others show their appreciation of his labors in settling this great question, which was of vital interest to Maine. Mr. Deane has also a very interesting note from Colonel John Black. He says: "Sometime prior to my father's settlement in Ellsworth, John Black, a young Englishman, settled there as a deputy agent of the Bingham heirs, who owned very extensive tracts of land in Hancock and Washington Counties, called in common phrase 'The Bingham Purchase.' The acquaintance between these two young men ripened into a strong and enduring friendship, which lasted, uninterrupted, till my father's death. 'Colonel' Black was the name by which he was familiarly known. He was not only one of the best business men ever known in Maine, but he was finely educated and accomplished in the elegant attainments peculiar to the higher classes in the land of his birth. He was a good draftsman and an amateur painter of no mean skill. Though not large in stature he was very noticeable in appearance and in his personal address he was graceful and polite and possessed of most courtly manners.

"In all respects he was a noble man and a most excellent gentleman.

"His management of the great trust of the Bingham estate was characterized by the strictest diligence and fidelity, as well as the most scrupulous honesty."

This town and this church have always held Colonel Black and his descendants in honor and affection. An interesting account of him is found in the Maine Historical Society archives in a volume of the Maine Historical Magazine. The magazine contains also a fine picture illustrating his commanding presence and striking face.

I should like to speak in much greater detail, and with more personal mention, of the men who founded Ellsworth; the ancestors of so many now in this presence. At the end of a century, they stand out more clearly and sharply than ever in our imagination and in our hearts. I hope they all know that their works have lived after them. I hope Melatiah Jordan and John Black, and

the other noble men whom we commemorate, can look down over the great battlements and see the goodly line of their sons and daughters, to the third and fourth and fifth generations, as they pass across the little span of one hundred years. More than a passing word ought to be said about the individuality and sterling qualities of these early settlers and their sons. They had that rarest kind of wisdom which Dr. Hyde has described as that which appreciates the point of view of the people with whom it comes in contact; which instinctively takes into account the subtle conditions making up any social situation. This people have always had this practical wisdom, this abiding common sense. These men have never been described more fittingly than by an honored son of Ellsworth, and of this church, Mr. Henry Crosby Emery. He says:

"This people treasured their own ideas and methods of life, not always knowing how they differed from those of the great world, and in no case caring much. Whether their standards were better or worse they were independently arrived at, and they were applied to all men; to themselves and the stranger within their gate. Whether rich or poor, learned or ignorant, famous or obscure, the visitor is welcomed on terms of equality if he measures up to the local standard and left with serene indifference if he does not. And so it is among themselves. There are no sharp distinctions of wealth, no large cities, no gulfs between neighbors. Their chief sources of wealth are the forest and the sea, those two grim destroyers of all artificial distinctions. Added to these characteristics is a rough charity which while not always avoiding a rather brutal condemnation of what offends, still grants ungrudging credit to what is worthy, and judges a man by the best that he can show and not the worst.

"The men of the coast, furthermore, possess that strange serenity of temper which comes from wrestling with the sea. They learn early the lesson that impatience and fretfulness are of no avail. The wind bloweth where it listeth and when it listeth, it brings the fog or drives it away, regardless of man's purposes. And so they learn to face all vicissitudes of life with a serene fortitude born of hard experience."

There was abundant reason why the men of this section should

be the kind of men Mr. Emery has pictured; they were born to be remembered.

I have already told you whence they came. They were the products of two great civilizations. They were the descendants of the British Royalists who, under Gorges, came to Richmond's Island in the last days of the Stuarts, they were the sons, too, of the Puritans who a few years later came from Massachusetts Bay to Maine; and so they were of the blood of the men, who with Cromwell, and in the Revolution, laid the foundation of England's representative government.

These two elements met and mingled in Maine; their type shows markedly in the men who came to the Union River. I shall speak a little more in detail of this mingling of blood in Maine.

But I must now hold to my Ellsworth story of one hundred years ago. This church was formed at the transition stage in church history. The Unitarian element was just going off from the Congregational church; Parson Smith, the great Portland minister of his time, had just died in 1795, after a ministry of sixty-eight years.

I speak of him with some detail, because he is the type of the minister of his time. Rev. Dr. John Carroll Perkins has given an interesting analysis of his character. He describes him as not remarkable for learning, nor of unusual intellectual powers, nor of very fine spiritual insight; but a natural leader. In the midst of his work in the church, he found time to attend to business, and to acquire an estate; so that when Mowatt destroyed the town, Parson Smith preached for years without salary. He kept up his association with Boston, and with Harvard, going back and forth by sloop or on horseback several times a year.

Let us look for a moment into his meeting house. No clergyman then read the scriptures in the meeting house except for exegesis.

The clergyman could read passages of the scripture and comment upon them; but he could not read them as a part of the service.

Such reading was regarded as a part of the liturgy, and as savoring of Episcopacy. The Congregational service consisting

principally of the prayer and the sermon was not thereby unduly cut short.

Often in Parson Smith's diary we find this comment after morning service: "A very full meeting, I was much enlarged and had most extraordinary assistance; was an hour and a half in prayer."

The beginning of Parson Smith's ministry takes us far back into Colonial times, and to the ministry of Increase Mather of Boston, who, says Rev. Dr. Perkins, was the supreme example of the pastor of the age before Parson Smith. He guided the religious administration of New England. He was president of Harvard College for fifteen years after 1685. These two great ministries, that of Increase Mather and that of Parson Smith, bring us down to the transition age at the beginning of the nineteenth century.

Edward Payson was settled over the Second Parish church in Portland in 1807; Unitarianism was just arriving in Maine. In 1808, Rev. John Codman was called to Boston to preach as an associate pastor to Dr. Deane at the First Parish; but Dr. Codman proved to be of the Calvinistic school, as Dr. Payson was. By this time the Congregational church in Portland had become ripe for division. Although called by the church Dr. Codman was voted down by the parish; and Mr. Nichols was called. In speaking of this era of Unitarianism, John A. Goodwin, a student of church history, has said:

"Near the close of the eighteenth century, the intense Calvinism of the standing order of churches was repulsive to many Massachusetts people, including not a few of the clergy. Had the Congregationalism of today ruled at that time, no great division would then have taken place; and so two centuries earlier, if the Church of England had been what she now is, the great Puritan uprising would not have occurred."

But the obvious suggestion is that this is trying to write history over again, what no man has been able to do.

The going off of the Unitarians was followed by a reaction. There was what was called a "great re-awakening" under Dr. Payson.

The times of Whitefield were revived. While Parson Smith

had been a conservative Trinitarian, mild in his religious notions, Edward Payson was the religious progressive of his time. Willis says of him: "He at once showed the elements of a powerful and persuasive minister. His society and church became by far the largest in the State, and himself the most popular preacher of his time."

The memory of his sermons still remain in Portland as a history and a tradition. His pictures of the doom of the sinner were such that whole congregations went weeping from the church.

When you read his sermons today you can see his great power; but the sermons were not of the kind that are now preached in Congregational churches. In the volume of his published sermons, some of the leading titles are:—"The Terrible Doom of the Sinner," "The Extreme Difficulty of Escaping the Damnation of Hell." At the beginning of his ministry, he was an assistant to Dr. Elijah Kellogg of the Second Parish. In his history of Portland, Willis records the fact that Dr. Kellogg preached in the morning, and Dr. Payson preached in the afternoon; and Willis makes this foot note: "One of the converts, a man of some distinction, observed: 'Dr. Kellogg gets the sinner down in the morning, and in the afternoon Dr. Payson comes and jumps on him.' "

Dr. Payson was the great preacher of Maine when this Ellsworth church was formed. He continued to preach until his death in 1827.

I do not know where there can be found a better type of the minister of this generation which succeeded Dr. Payson, than in the life of the Rev. Dr. Tenney, for so long a time the beloved pastor ot this church. His forty years with this people is enough to dignify and almost glorify the church at Ellsworth. He was a fitting successor of the Pilgrim and of the Puritan. He was the living type of what the Congregationalist minister should be. He had the best qualities that characterized Parson Smith. He had all the kindliness and helpfulness that made for righteousness, for the good of his people. Few clergymen had so long a career as Dr. Tenney; very few could do the good he did. But the Congregational churches of that generation were fortunate in having some of that type; men who projected the Congregationalism of Massa-

chusetts Bay into Maine, and down to the present time; men who followed the growth and the needs of the people of their day and generation. We have taken a passing glance at four great Congregational ministers: Dr. Tenney, Dr. Payson, Parson Smith and Increase Mather. They may be taken each as the type of his time. Their service in the Congregational church as I have just stated it reversely in the order of time, brings us back to the earliest Colonial times when New England life began, and I do not know how I can better illustrate the Congregationalism of three-hundred years ago than by these four great lives.

History cannot arbitrarily divide itself. John Fisk has made this most interesting comment upon our history: "That while New England is sometimes spoken of as a new country; its history is in fact, the story of an old country. Our towns have a history that takes us back to the time of James I."

As I have just now suggested, the first picture of Maine life is not the Puritan picture; it presents the history of men of the world. Royalists; members of the English Church; men who hated the Mayflower Pilgrims, and repudiated the Puritan exodus ten years later to Massachusetts Bay. The founder of Maine, Ferdinando Gorges, was an English churchman. The grant to him of the lands of Maine was intended as a protest against Puritanism. The King enjoined upon him little else than the establishment of an Episcopal religion within his province. Men whom Gorges sent in 1639 to Richmond's Island, and to the remote wilderness "bounded on the westward by Piscataway Harbor" formed the first government of Maine. We have already seen that one hundred and twenty-five years later the descendants of these men came to the Union River; but long before Melatiah Jordan and the others came here, the Stuart regime in Maine had given way to a Puritan civilization. About the time the protectorate of Cromwell ceased the Massachusetts Bay colony bought out the Gorges interest from his heirs, paying £1250; and in 1692 the Province Charter fixed the status of Massachusetts in its control of the District of Maine.

Immediately after this, there came from Massachusetts an infusion of Puritans and Congregationalists. They were of the best people of England. They had come over from Dorset, Lincoln-

shire and Devon between 1630 and 1650. They had left their homes at a time when Puritanism had become powerful. They never suffered persecution; they belonged to the higher classes of society. The men who came to Maine from Massachusetts Bay were of the best people of England. They were men who represented English Congregationalism. These two strains of blood, then, entered into Maine life; the blood of the Royalists under Gorges, the best element of the English church, and the infusion from Massachusetts Bay, the best type of Puritan life. As I have shown, these two elements came to Ellsworth and to this church.

The Puritans and Congregationalists of the Massachusetts Bay colony were men who had separated from the English church because they insisted on the right of individual choice in the matter of religion. They did not believe in the church dictating the kind of religion that the individual should have. In Scotland, too, the Puritan had separated from the Presbyterian organization because the Presbytery had prescribed for him the ceremonies and discipline which he should have as an individual. In the reign of Elizabeth, the Separatists were few, and were easily driven out by the State; but under the Stuarts they multiplied. We must remember that then religion was politics, and politics was religion. The leading difference in results between the two rival religious systems was that the Catholics had burned heretics, while Elizabeth hung the progressives who progressed beyond the well established Protestant pale. The world then knew of conversions to Christianity only as political conversions. Henry VIII converted his people to Protestantism *en masse;* just as Henry IV had converted his people to Catholicism in France; and just as every Christian monarch had done before them. The whole theory of religion in the world up to that time was religion as a part of the State; it was from this that the Separatists separated. It was on the idea of individual independence. This was the teaching of the Puritan. This was the teaching of the English Congregationalist; his work of religious independence proceeded in equal lines in America under the Puritans, and under Cromwell in England.

They were the brethren of Cromwell who fled to Holland for freedom and crossed the sea to lay the foundation of American civilization.

It was the same work of English speaking people in two lands. The Colonists who came to Cape Cod held themselves not to be single fugitives, but a body politic; and they brought out this idea clearly in the instrument subscribed at Cape Cod in 1620. They regarded the State as an ordinance of God; the State was to unfold itself within the church. And so afterwards it was resolved in the general court at Boston by the Massachusetts Bay colony that for the future "No one shall be admitted to the freedom of its body politic, unless he be a member of the same church within the limits of the same."

The recent compendium of religion quotes from a church history of almost two hundred years ago. I cite the whole passage because it illustrates that when I am talking about the Puritans, I am talking about Congregationalists; and that when I am talking about what Puritanism has done, I am speaking certainly in the broad sense of what Congregationalism has done.

And so, as I have said, the Puritan church was a Congregational church. It was the State church. It took generations to dissolve it from the State; and to separate the two notions.

Tombstone Inscriptions From Gorham

Collected and Contributed by Edgar Crosby Smith

Among the many interesting and historical old burying grounds scattered through the older towns of Maine, "The Old Yard" at Gorham, is prominent.

This cemetery is situated on South street in Gorham Village, and was donated to the town in 1770 by Jacob Hamblen. It was originally a part of lot 16, his homestead farm.

The following are copied inscriptions from some of the tombstones and monuments:

In Memory of
Hon. David Harding
Born in Wellfleet, Mass.
March 14, 1762
Died in Gorham
January 10, 1831.

— — —

He was one of the founders
of the Gorham Academy,
and for many years
represented the Town
in the General Court of
Massachusetts, enjoying the
confidence and respect
of all who knew him

Temperance Harding
wife of
Hon. David Harding
Born in Barnstable, Mass.
November 11, 1760
Died in Gorham
Aug. 29, 1810

They were descended
from the Pilgrim Fathers
of the May Flower

* * * * *

In memory of the
Hon. William Gorham
Esq. Obt. July 22, 1804
Æt 61
Beloved in life as a man of
strict integrity
warm & generous benevolence,
& unshaken friendship:
as a Magistrate,
inflexibly just:
as a husband & parent,
tender & affectionate:
as a christian,
meek & lowly.

* * *

Mrs.
Temperance Gorham
the virtuous consort
of the Hon William
Gorham Esq.
was interd here
April 14, 1788.
Æt 43.

* * *

Sacred
to the memory of
The Hon.
Stephen Longfellow
who was born
August 13, 1750
and died
May 28, 1824

As a man, a christian and a judge, he
was highly respected for his intelligence,
integrity and independence.

* * *

Sacred
to the memory of
Mrs. Patience Longfellow
wife of the
Hon. Stephen Longfellow
She was born December 5, 1745
and died August 12, 1830
Blessed are the dead that die in the Lord

* * *

(Note. The two foregoing were grandparents of the poet Longfellow.)

Sacred
to the memory of
Col. Samuel Longfellow
who was born July 30, 1789
and died October 13, 1818

"Our hearts are fastened to this world
By strong and numerous ties:
But every sorrow cuts a string,
And urges us to rise"

* * *

In memory of
Dr. Nathaniel Bowman
Who was Killed
on the 18th day of June A. D. 1797,
by the falling of the Meeting House
of the 1st Parish in Gorham.
Æ 30 yrs.

* * *

In
memory of
Edmund Phinney
who was a
Col. in the revolutionary war
died
Dec. 15, 1815
Æt 85

I know that my Redeemer liveth

* * *

Reader,
this marble speaks no common loss,
it guards the remains of one, whose
day closed in its dawning.
Sylvester, son of Soloman and
Joanna Reynolds, of Southport, Tioga
Co. N. Y. Ob. Sept 4, 1826, Æt. 29.

By foreign hands thy dying eyes were clos'd
By foreign hands thy decent limbs compos'd
By foreign hands thy humble grave adorn'd
By strangers honored, and by strangers mourn'd

(Note. Reynolds was a clown with a circus which was exhibiting at Gorham in 1826, at the time of the accident which caused his death. He was performing a burlesque trapeze act, and fell. receiving injuries from which he died four days later. The circus sent back a delegation to attend the funeral and burial, and a subscription was taken among the members of the troupe to defray the expenses and erect this tablet.

He was a young man, well known and esteemed in his profession and his tragic death was the cause of circuses cutting Gorham off their routes for about thirty years. The memory of Reynolds is still kept green among the people of the sawdust ring, and today a circus rarely visits Portland that does not send a delegation to Gorham to decorate the grave, and at times quite an extended memorial service has been held at the cemetery.)

* * *

Here lies
Neptune Stephenson
a pious man,
died Aug. 9, 1824
Æt 44

(Note. He was a freed slave who settled in Gorham after the emancipation of the Massachusetts slaves.)

* * *

I subjoin the following inscription taken from the "New Yard," now called the Eastern Cemetery, situated on Main street, in Gorham village.

Prince
A slave, whom the first
William McLellan
of Gorham
bought in Portland, Me.
and paid for in Shooks.
Prince drove the team to
draw them. He ran away
and enlisted on Capt.
Manley's Privateer
and was discharged in Boston,
came back, was freed, given
10 acres of land, and a pension.
Died 1829, over 100 y's old.
His Wives

Dinah	Chloe
died	died
1800	1827

(Note. This calls to mind the almost forgotten fact that slavery at one time existed in the State of Maine. Prince's grave must have been one of the very first in the yard, as the land was not used for cemetery purposes until about the time of his death.)

Notes on Colonial Penobscot

The Penobscot, or eastern section of Maine, was, as it is well understood, one of the first portions of the new world visited by the early English explorers.

It went by various names, among them being Agoucy and

Norumbegue, which latter name has in recent times been changed to Norombega.

The arm of the sea which runs up to the town of Penobscot between Brooksville and Castine, and which divided ancient Pentagoet into two nearly equal parts and which is now known by the name of Bagaduce river, was formerly known as Matchebignatus.

The origin of this name is somewhat in doubt although it was undoubtedly an Indian word. In 1760 it was called Baggadoose; during the Revolution, Maja-bagaduce. Williamson asserts that it was named for a French officer, Major Bigayduce but subsequently says that it might have been derived from Marchebagaduce, which he considers an Indian word meaning "No good cove."

A tradition once existed among the Penobscot tribe that the upsetting of a canoe full of Indians at some remote period caused great sorrow and distress and hence the word has been thought by some to signify a place of sorrow.[a]

November 20, 1700, John Crowne by petition and memorial,[b] to the "Lords and Commissioners for Trade and Plantations" of England claimed to own the entire Penobscot Country described in his petition as follows: "That your petitioner is rightfull Proprietor of Penobscot, and other lands in America lying westward of Nova Scotia; from the river Machias on the East to the river Musconcus on the West, bordering on the Pemaquid."

He claimed title by inheritance as the eldest son of William Crowne, then deceased. This memorial is a valuable historical document and recites much of the controversy regarding various contentions about these titles between the French Governor, D'Aulney, Sir Charles La Tour and others to the Penobscot region. La Tour, by a deed dated September 20, 1656, conveyed his Penobscot title to Thomas Temple and William Crowne who left England and went to the Penobscot and took possession of their estate.

Not long after their arrival Temple and Crowne divided their property by deed dated September 12, 1657; Temple taking the Nova Scotia lands and Crowne the Penobscot lands.

(a) Wheeler's History of Castine, p. 15.

(b) Documentary History of Maine, (Baxter's Mss.) Vol. 10, page 74.

Then the memorial recites that "the said William Crowne tooke possession of Penobscot, dwelt in it and built a considerable trading house some leagues up the river, at a place anciently called the Negue; but by himself, Crowne's point."

In 1662 Temple and Crowne both returned to England and "had a hearing before King Charles, the Second, and the Lords and others of his Majestyes most honorable Privy Councell then in being." And it is averred that the result of this hearing was that their titles were adjudged to be valid and that they were "permitted to return and repossess'em, which they did."

Thomas Temple was created by the king a baronet of Nova Scotia and commissioned to be governor. Then follows this allegation: "Sir Thomas Temple, being once more governor, oppress'd the said William Crowne; and forc'd from him a lease, of Penobscot, and all the lands belonging to it; for a rent far short of the value; and two considerable rich New England merchants, were bound for the payment of ye rent and for very good reason, for they farm'd, all the said lands of Sr. Thomas Temple; but neither they nor Sr. Thomas payed the said William Crowne a farthing rent."

It is not stated how or by what means Sir Thomas "oppress'd the said William Crowne," but he brought a legal action of some sort against Temple as appears by the following:

"Then the said William Crowne sued'em before the Governours of New England, but the Governours, and merchants being all brethren of one Independent congregation in Boston in New England, ye Governours protected their brethren in their dishonesty; and pretending the dispute was, about a title of lands, which lay out of their jurisdiction, they refus'd to give ye said William Crowne judgement, upon a bond made by their owne brethren, in their owne towne of Boston, nay they rejected a verdict given by one of their owne juryes, at the tryall, in behalfe of the said William Crowne; By vertue of the aforesaid partiall and corrupt judgement; Sr. Thomas Temple, and the said merchants, enjoy'd the said William Crowne estate, and payd him nothing for it."

This state of affairs existed until 1668 when King Charles ceded Nova Scotia to the French, and "sent a commissioner under the great seale, to Sir Thomas Temple to deliver it." Then it says:

"Sr. Thomas being at that time, in possession of Penobscot, and all the lands belonging to it, by vertue of the aforesaid lease, presum'd to deliver'em all to the French, pretending they were a part of Nova Scotia; which he knew to be false, but they were the estate of the said William Crowne. Therefore to impoverish, and totally disable the said William Crowne, from following him to England, and sueing him there, for the many hundred pounds he owed him, for non-payment of rent, he gave up Penobscot, and all the lands belonging to it, to the French; for which, when he came to England, King Charles sent him to ye Tower."

This memorial had hardly been penned before the war of the Spanish Succession, or as American history calls it, "Queen Anne's War," was raging which lasted until 1713, when it terminated by the treaty of Utrecht (1713) which resulted in the cession of all of ancient Acadia by the French government to Great Britain. This included all of Nova Scotia and New Brunswick, and as the English contended, all of the French possessions in Maine as well. This latter claim was, however, denied by the French and continued a matter of dispute between the two governments until Wolfe settled it all by capturing Quebec.

Jeremiah Dummer,[a] the agent in England for the Massachusetts Bay Colony, advocated to the Board of Trade the propriety of colonizing disbanded soldiers on some of the lands "Eastward of the Kennebec River." One of his letters urging this, addressed to "Mr. Secretary Addington," is dated at Whitehall, April 5, 1715. Several other letters and memorials were addressed by him to the Board at different times of the same import.

As all know the claim of the Massachusetts Colony to anything east of the Kennebec was not sustained by the English government.

The various memorials, petitions, letters and other documents pertaining to the subject are not only of historical value but some of them are entertaining as well.

On June 6, 1717, Thomas Coram contributed to the contention a memorial in answer to the statements of Dummer, in which

(a) Documentary History of Maine, (Baxter's Mss.) Vol. 9, p. 357.

he had said that "near a third part of the said lands, viz: the tract lying between Penobscot and Kennebec was more than sixty years since purchased Bona Fide of the Indian Natives by Numbers of English People, with the consent of the Kings, Governors and Government from time to time & confirmed by grants from the Council of Plymouth."

"To which the underwritten Thomas Coram most humbly begs leave to make the following observation.

"The inhabitants of the Massachusetts Bay in New England by their Charter from King Charles the first being limited to a Tract of land between Merrimack & Charles Rivers & three Miles each Side above one hundred miles distant from the nearest part of the land now in Question, without permission from the Crown to settle in any other part of his Majtys Land or the Lands of the Indians.

"It appears that to confirm any Settlement of Purchase made of Lands from the Indians, it was necessary to have his Majtys Authority, Nevertheless the New Englanders as well as others, Traders & fishermen tempted by the Conveniencys of the said Land to settle themselves thereon in the time of the unnatural Rebellion in Great Britain, when the King had no Govr there, practisd so with the Indian Natives of the Land now propos'd to be settled, that debauching them with strong Liquors they drew in the Indians to execute Deeds for large Quantities of Land, whether their own or his Majtys, without any valuable consideration for the same, knowing nothing of the Intents of those Writings. But when the Indians became sensible of the Deceit put upon them, they were so exasperated, that waging War with the New England Men, they destroy'd with fire & Sword, the Purchasers & their families by wch not only the said Land was laid desolate, as it remains to this day, but many other Towns & Villages near it in New England have been laid waste, in revenge of the Deceit put upon them by those pretended Purchasers from time to time, who in truth cou'd not know whether the Persons signing their Deeds were the Possessors, or had the powers to dispose of those Lands."

Vital Statistics

From the Early Records of the Town of Monson, Maine

Copy of Original Records

Births and deaths which have happened in the famely of Solomom Cushman and Harriet his wife, who were married in the town of Rumford, County of Oxford, State of Maine, by Rev. Daniel Gould July 4th, 1821. Solomom Cushman, born June 22d, 1796. Harriet Adams, his wife, born August 30th, 1800. Mary Ann Cushman, born in Hebron, May 5th, 1823. Samuel Dorr Cushman, born in Hebron, February 10th, 1825. Solomon Francis Cushman, born November 18th, 1826. Charles Adams Cushman, born May 21st, A. D. 1829.

Bearths and deaths which have happened in the famely of Chauncey S. Colton and Emily H. Colton, his wife. Chauncey S. Colton, born Sept. 21st, 1800 in the State of Pennsylvania, County of Luzerne, town of Springfield. Emily H. McClanathan, wife of Chauncey S. Colton, born May 19th, 1807, in the State of Mass. County of Worster, Town of Hubbardstown. Harriet S. Colton, born November 13, 1826, in State of Maine, county of Somerset, Town of Monson. Sarah M. Colton, born August 27, 1828, in County of Somerset, State of Maine, Town of Monson.

Bearths and Deaths which have happened in the family of Andrew Cushman and Anna, his wife, who were married in Hebron in the County of Oxford by V. Stowel, Esq., March 18th. 1804. Bearths. Andrew Cushman, born in Plympton, Mass. August 23, 1773. Anna Nelson, wife of Andrew Cushman, born in Parris, July 27th, 1786. Harriet Cushman, born in Falmouth, Feb. 6th, 1805. Alexander Cushman, born in Falmouth, April 27th, 1807. Clement Cushman, born in Hebron August 15th, 1809. Nelson Cushman, born in Hebron, November 1st, 1811. Susan Cushman, born in Hebron, May 25th, 1814. Andrew Cushman, born in Hebron, Nov. 12th, 1816. Ann Cushman, born in Hebron, July 20th, 1819. Charles Cushman, born in Monson, Me, May 7th,

1823. Erastus Cushman, born in Monson, Me, January 10th, 1827.

Bearths and deaths which happened in the family of Dea. Abel Goodell, and Betsey Newell, his wife, who were married at Wilberryham, Massachusetts, April 19th, 1808, by the Rev. Ezra Witter. Bearths. Abel Goodel. Betsey Goodell, wife of Abel Goodell. Children. Warren Newell Goodel was born at Monson, Massachusetts, Feby. 24th, 1809. Betsey Goodel was born Jany 27th, 1811. Marilla Goodell was born February 24th, 1813. Abel Edward Goodell was born April 21st, 1815. Nancy Emeline Goodell was born April 16th, 1818. Olive Frances Goodell was born at Harmony (Me) October 5th, 1821. Lucinda Newell Goodell was born at Monson, Maine, October, 20th, 1824. Caroline Maria Goodell was born Jany 30th, 1827.

Bearths and Deaths which have happened in the famely of Austin Newell and Mary, his wife, who were married in January the 21st, 1822. Bearths. Austin Newell was born in the Town of Monson, Massachusetts, October 17th, 1799. Mary Newell, wife of Austin Newell, was born in Mass. in the Month of October 30th, 1799. Mary Frances Newell was born in Monson (Me) April 19th, 1823. William Emerson Newell was born February 13th, 1825. Martha Burt Newell was born Nov. 5th, 1826.

Bearths and Deaths which have happened in the famely of Joseph Barrett and Bethiah, his wife. Bearths. Joseph Barrett, born May 10th, A. D. 1779. Bethiah Rowe, wife of Joseph Barrett, born Feby. 12th, 1775. Delphina Barrett, born in Sumner, Feby. 1st, 1802. Alexander Barrett, born June 26th, 1803. Alvena Barrett, born September 30th, 1805. Horatio Barrett, born Sept. 11th, 1806. Ruth Wright Barrett, born May 20th, 1808. James Medison Barrett, born Nov. 28th, 1809. Martha Heald Barrett, born March 2d, 1811. Augusta Jane Barrett, born May 17th, 1812. Algernon Sidney Barrett, born March 21st. 1814. Stephen Decatur Barrett, born August 15th, 1815. Mary Ann Barrett, born March 29th, 1817. Deaths. Mary Ann Barrett, Died November 3d, 1818.

Bearths and Deaths which have happened in the famely of Isaac Tyler and Ruby, his wife. Bearths. Isaac Tyler, born in Gloucester, Mass, December 25th, 1789. Ruby Nelson, wife of

Isaac Tyler, born in N. Gloucester, April 1st, 1797. Amos Horn Barbour born in Ripley (Me) January 23d, 1824. Took the name of Amory Huntington Tyler by an act of the Legislature of Maine, Feby. 1828, being then an Adopted child to said Tyler.

(To be continued.)

New Maine Books

"The Makers of Maine" is a new book recently issued from the Haswell Press, Lewiston, 1912, by Hon. Herbert Edgar Holmes, who was State Librarian of Maine during Gov. Plaisted's administration.

This is an exceedingly interesting work consisting of essays and tales of early Maine history, from the first explorations along the Maine coast in the first part of the seventeenth century to the fall of Louisburg.

It is undoubtedly one of the most important and valuable additions to the Colonial history of Maine that has ever been made.

It is a book of 250 pages containing several fine illustrations.

"History of Garland, Maine," by Lyndon Oak, recently issued from the Observer Press, Dover, Me.

This is a book of 400 pages written by the late Lyndon Oak and has been prepared for the press by his son, Hon. John M. Oak of Bangor.

It is an exhaustive and valuable history of the town of Garland, in Penobscot County, with a preface by Liston P. Evans with brief sketch of the author by Henry L. Oak.

It is a book that all students and collectors of Maine history should have.

Another recent interesting and important contribution to the history of Maine is the history of the town of Bowdoinham, by Capt. Silas Adams of Waterville from the press of the Fairfield Publishing Co.

Sprague's Journal of Maine History

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JOHN FRANCIS SPRAGUE, Dover, Maine, Editor and Publisher, to whom all communications should be addressed.

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"We must look a little into that process of nation-making which has been going on since prehistoric ages and is going on here among us to-day, and from the recorded experience of men in times long past we may gather lessons of infinite value for ourselves and for our children's children."

—JOHN FISKE.

Prologue

In embarking upon the uncertain sea of literature and historical research our words may be few.

Our primal object in attempting this work is to aid in creating a more active and profound interest among all classes of readers in the study of the early history of Maine, and to render such assistance as may be possible.

It is not quite a century since Maine severed her jurisdictional connection with the Commonwealth of Massachusetts and took her place in the grand column of the sovereign states of the American Union.

Her political history commenced in the year 1820. But three centuries have rounded out in the cycles of time since was first begun the actual history of the State of Maine.

Nearly two centuries before the declaration of independence and before the English people had renounced the doctrine of the divinity of kings, before Charles was beheaded and Cromwell had been ruler of Britain; when the religious revolution which Luther had precipitated upon the world was yet a modern event, did the brave and intrepid explorers, products evolved from the reigns of those two great monarchs, Henry IV of France and Queen Elizabeth of England, begin laying the foundation of our civilization.

The Colonial period of Maine is a field of immensity as yet

only partially explored. Everything pertaining thereto as well as its annals since, the history of our growth as a State, of our towns, cities and counties, our religious, political, social and industrial development altogether comprise a subject not only vastly important but fascinating as well.

We believe that the public interest in these matters is increasing and it is our purpose to endeavor to do an humble part in accentuating the same.

Also it is apparent that there has been in recent years an awakening to the importance of a more thorough, systematic and practical study of State and local history among the educators of Maine and the teachers of our schools and colleges. It is our hope that we may be able to sustain a publication that will be of help to them in this work, that its contents may be successfully used by them in their studies and relied upon as authority in pursuing such subjects.

We are well aware that we are only trying an experiment. We have been advised and warned by some that it could not be successful and yet others more optimistic have urged it on. We can only promise to make the trial and leave the result in the hands of time.

We promise that it shall last in quarterly numbers at least one year, to be increased to monthly issues as soon as it attains such a degree of success as to warrant the increase and to furnish our subscribers a proper index with the last number of the year.

If it proves a failure its obsequies will be properly observed on the day of the last publication of this volume.

We earnestly invite the co-operation of all who are interested in the work, trusting that they will ever bear in mind the fact that "the harvest truly is plenteous, but the labourers are few."

Notes and Fragments

The first Protestant clergyman to settle in Maine of whom historians have any knowledge was the Rev. Richard Gibson. He

came from England in the spring of 1636 and settled on the banks of the Spurwink River. He belonged to the Episcopal Church and was sent over here by Sir Ferdinando Gorges and his associates. It is said of him that he was "a man of distinguished abilities and scholarship."

In 1640 he brought an action of slander against John Boynton of Saco for calling him "a base priest, a base knave, a base fellow," and recovered in damages what would now be about thirty-one dollars in American money.

At the close of King Philip's war the little son of King Philip, nine years of age, was, by order of the Puritans, shipped off to the West Indies and sold into slavery. The only ones of prominence who opposed this method of disposing of him were Captain Church and Apostle Elliott, the latter in a letter to the Federal Commissioners said: "To sell souls for money seemeth to me dangerous merchandise."

We solicit correspondence and desire historical papers and the result of historical research from all parts of Maine for publication in these columns.

Sir Hiram Maxim, now of England, and the inventor of the famous machine gun which bears his name, was once a lad in the town of Abbot, Maine, although he was born in the town of Sangerville, Maine.

In the Piscataquis (Maine) Observer in its issue of April 26, 1860, appeared the following notice:

"FREEDOM NOTICE.

"For a valuable consideration, I have this day relinquished to my son, Hiram S. Maxim, his time during his minority. I shall claim none of his earnings or pay any debts of his contracting after this date.

Isaac Maxim."

Witness, D. D. Flynt.
Abbot, April 18, 1860."

We invite careful criticism of all of the matter which may appear in this journal. If you discover errors, omissions or inaccuracies in anything published herein write us your views of the same and they will be published.

Last year two Piscataquis towns, Foxcroft and Sebec, held very interesting centennial celebrations.

We hope to publish the entire proceedings of both celebrations in special editions of this magazine.

Such publication will however depend upon the interest that our friends in the above named towns may manifest in the project.

Hon. Willis E. Parsons of Foxcroft, Grand Patriarch of the Grand Encampment, I. O. O. F., of Maine, is working on a history of Odd Fellowship in Piscataquis County. When completed we shall publish it in a special edition.

Mr. Raymond Fellows, junior member of the law firm of Fellows & Fellows, Bangor, Maine, has for several years past devoted considerable attention to collecting books, papers, documents, etc., relating to Eastern Maine history, and has an especially valuable collection regarding Hancock County. We expect to publish some of his collections in future issues.

The New England Genealogical Society held its sixty-ninth annual meeting in Wilder Hall, Boston, Feb. 5, 1913. The officers elected were President, James P. Baxter, Portland; Vice Presidents, Nathaniel J. Rust, Boston; Henry Deering, Portland, Me.; John C. Chase, Derry, N. H.; William W. Stickney, Ludlow, Vt.; William P. Sheffield, Newport, R. I.; James J. Goodwin, Hartford, Conn.; Recording Secretary, John Albee, Swampscott; Corresponding Secretary, George W. Chamberlain, Malden; Librarian, William P. Greenshaw, Winthrop; Councilors, Henry E. Scott, Medford; George A. Moriarty, Jr., Newport, R. I.; William S. Hills, Boston; Ethel S. Bolton, Shirley.

During the session Walter K. Watkins, secretary of the Society of Colonial Wars, gave a lecture on "Old Boston between the years 1700 and 1800."

There are several valuable papers relating to Piscataquis County which have been read before the Piscataquis Historical Society which we shall publish during the coming year.

Among them is Judge Charles W. Hayes' paper on Joseph Ellery Foxcroft; a historical sketch of the Piscataquis Congregational Churches by the Rev. George A. Merrill, and papers on the Revolutionary Soldiers of Piscataquis County by Judge Edgar C. Smith.

William Pitt Oakes died at his home in Foxcroft, Me., Feb. 1, 1913. He was the son of Colonel William and Mary (Weymouth) Oakes, and was born in Sangerville, Me., March 8, 1833.

He was a direct descendant of Nathaniel Oakes, who came to Massachusetts from England when a lad of 15, in 1660, and later became active in the Colonial Wars.

The descendants of Nathaniel Oakes have been prominent in both Maine and Massachusetts.

William Pitt Oakes received a liberal education and was admitted to the bar but by reason of ill health he ceased the practice of law and followed the profession of civil engineer.

He became famous throughout Eastern Maine as a land surveyor.

Hon. Willis E. Parsons of Foxcroft is the author of a valuable sketch of Mr. Oakes recently published in the Maine newspapers.

"Votes for women" is wholly a slogan of the twentieth century, and yet the idea has long prevailed among American statesmen and publicists.

As early as 1647 Margaret Bent asserted her right to sit in the assembly of Maryland, and Abigail Adams, wife of John Adams, the second president of the American Union, aggressively advocated equal suffrage for women.

And when our forefathers were declaring their independence and fighting for it, there had been such an agitation of the subject in New Jersey that women actually had and exercised this right in that colony from 1776 to 1807.

The movement did not however become a national one until

the middle of the nineteenth century when the first "women's rights" convention was held at Seneca Falls, N. Y., in 1848.

A Chapter of Dover and Foxcroft D. A. R. was organized at the home of Mrs. Etta B. Palmer in Dover, January 14, 1913, by Mrs. John Alden Morse of Bath, State Regent.

The following officers were elected: Regent, Adelaide C. Farwell; Vice-Regent, Lottie D. Warren; Recording Secretary, Lola W. Hayes; Corresponding Secretary, Alice N. Robinson; Treasurer, Alice Averill; Auditor, Josephine W. Hughes; Registrar, Elizabeth T. Getchell; Chaplain, Etta B. Palmer; Historian, Sarah L. Martin.

The following committees were appointed by Mrs. Farwell: Committee on constitution, Mrs. Palmer and Miss Averill; program committee, Mrs. Martin and Mrs. Hayes; committee on education, Mrs. Doore and Miss Anna Buck.

At the close of the business session, a beautiful bouquet was presented Mrs. Farwell in behalf of the chapter, as a token of appreciation for the interest which she has manifested and the help she has given towards the organization of the chapter.

Resolve in Favor of Abbot Soldiers

Resolve in favor of certain soldiers in the town of Abbot, Me., who served in the "Aroostook War," passed by the Maine Legislature and approved April 6, 1841.

Resolved: That there be paid out of the treasury of this State to Jacob Leeman, Jr., George W. Rogers, Eliphalet S. Rollins, David Weymouth, Jr., Zenas B. Poole, Orrin Bartlett, Americus Crockett, Samuel H. Lowell, Thomas J. Dutton, John Corson, Samuel Weymouth, Jr., Ebenezer Witham and Charles Flint, the sum of five dollars each, in full, for their services in the Aroostook War, in the year of our Lord one thousand eight hundred and thirty-nine.

Soldiers' Graves in Elmwood Cemetery, Guilford, Maine

REVOLUTIONARY SOLDIERS.

Consider S. Glass, born in Duxbury, Mass., Nov. 15, 1759, died in Guilford, Maine, Feb. 18, 1843. Was in a number of battles, among which was the battle of Rhode Island. He continued in the army until the close of the war, and is buried in Elmwood Cemetery, Guilford, Me.

SOLDIERS OF THE 1812 WAR.

Zebulon Parsons Grover, private, born in New Gloucester, Me., Dec. 5, 1791, died at Guilford, Me., March 2, 1882, buried in Guilford Centre Cemetery, Guilford, Me.

William Greeley, private, born in Gray, Me., Jan. 12, 1784, died in Guilford, Me., March 28, 1869, buried at Guilford Centre.

William Ellis, private, born in Freeport, Me., Oct. 6, 1792, died in Guilford, Me., May, 1869, buried at Guilford Centre.

John M. Edes, private, born in Freeport, Me., August 29, 1791, died in Guilford, Me., June 3, 1834, buried in Elmwood Cemetery.

Isaac Edes, private, born in Freeport, Me., March 8, 1794, died in Guilford, Me., August 16, 1873, buried in Elmwood Cemetery.

Ezekiel Glass, private, born in Danville, Me., May 25, 1795, died in Guilford, Me., July 16, 1873, buried in Elmwood Cemetery.

Elias Davis, private, born in New Gloucester, Me., Feb. 26, 1788, died in Guilford, Me., June 29, 1880, buried in Elmwood Cemetery.

SOLDIERS OF THE AROOSTOOK WAR.

William Dolloff, born in 1818, died in Guilford, 1901, buried in Elmwood Cemetery.

Josiah Farrar, born in Washington, Me., August 2, 1815, died in Guilford, Me., Oct. 2, 1902, buried in Elmwood Cemetery.

Erastus B. Byram, born in Yarmouth, Me., Jan. 6, 1807, died in Brownville, Me., Jan. 28, 1898, buried in Elmwood Cemetery.

Historical Societies

The annual meeting of the Bangor Historical Society was held Feb. 7, 1913, when the following officers were elected:

Honorable Henry Lord, president; Charles E. Bliss, vice president; Professor Calvin M. Clark, corresponding secretary; Edward M. Blanding, recording secretary; Doctor Thomas Upham Coe, treasurer; Mrs. Mary H. Curran, librarian and cabinet-keeper; Doctor William C. Mason, Captain Henry N. Fairbanks, William P. Hubbard, Edward M. Blanding, Everett F. Rich and William W. Fellows, executive committee.

Reports were made by the several committees and progress stated.

Edward M. Blanding, Wilfrid A. Hennessy and Walter L. Hubbard were appointed a committee to arrange for a meeting later in the season when an interesting program will be presented.

At the last annual meeting of the Piscataquis Historical Society officers were elected for 1913 as follows:

John F. Sprague, president; Mary E. Averill, vice president; Francis C. Peaks, recording secretary; Edgar C. Smith, corresponding secretary; Liston P. Evans, treasurer; Wainwright Cushing, Henry Hudson, Charles D. Shaw, Martin L. Durgin, William C. Woodbury, Osgood P. Martin, trustees.

The society is in a very prosperous condition and its members are planning for a year of unusual activity along historical lines.

Piscataquis Centennials

Centennial celebrations of the incorporation of towns that will be in order in Piscataquis County within the next decade are as follows:

Sangerville incorporated June 13, 1814; Guilford incorporated Feb. 8, 1816; Atkinson incorporated Feb. 12, 1819; Dover incorporated Jan. 19, 1822; Parkman incorporated Jan. 29, 1822; Monson incorporated Feb. 8, 1822; Milo incorporated Jan. 21, 1823.

American Names of Places in Maine

When you're in Maine, just stay a bit
To see these places ere you quit—
Her crystal lakes and mountains bold
Which all the alphabet enfold.

Rare Cupsuptoc and Sagadahoc,
Together with Chimpassaoc,
Also brave Chinquassabamtook
With dear Wallagosquegomook.

If you do this, and are not sick,
Try pretty Moosetocmaguntic—
And then with fervor go and look
Upon Apmonjenegamook.

If I were you, just after this,
I'd sally for Sysladobis,
Ripogenis, Umbazookskus,
With Pangokomook curious.

Take Umsaskis, as you go on
With Schoodic to Matagomon;
But don't omit Essquilsagook,
Or skip Wetokenebacook.

Some others still are left to try,
Fair Pemadumook by and by—
Millenkikuk, Cosbosecontic—
But do them leisurely, not quick.

But here's to Pegnaunemandpostass-
anagnog (as it comes to pass)—
And, when you have spoken this 'tis
plain,
You'll know the rhetoric of Maine.

—Joel Barton.

Brief Notes on the Early Settlement of Bangor

It is well known that Penobscot River was first visited by De Monts and Champlain in 1605. Later there was a French and Indian settlement farther up the river and a trading post was established near the mouth of the Kenduskeag.

These various settlements were destroyed by the English from 1723 to 1725, the final work having been accomplished by Captain Heath, with a company of men from the Kennebec, during the latter year.

The erection of Fort Pownal on the Penobscot and the settlement which was soon springing up around it encouraged others to penetrate the wilderness farther up the river, and so, in the year 1769, we find Jacob Buswell from Salisbury in the colony of Massachusetts, with a family of nine children, making his way as far north as the junction of the Penobscot and Kenduskeag Rivers, the latter then being called "the Kenduskeag Stream."

Here he commenced a clearing and erected a log house near where is now the foot of Newbury Street. It was two years later (1771) before other families located in this vicinity. That year came several; among whom were Thomas Howard, Jacob Dennett, Simon Crosby, Thomas Smart, John Smart, Hugh Smart, Andrew Webster, Joseph Rose, David Rowell, Solomon Harthorn, Silas Harthorn and Joseph Mansell.

Thomas Howard located and built a house near the site of the present A. H. Thaxter residence. So by the time that Robert Treat appeared upon the scene in 1774 there was already quite a settlement.

Robert Treat was born in Boston in 1752 and when seventeen years of age went to Fort Pownal as an armorer. Upon arriving in Bangor he opened a shop near Penjejowock Stream.

Dr. John Herbert came in 1774; besides his duties as practising physician he also taught school and is said to have been the first male teacher in the settlement. The first school was taught by Abigail Ford in 1773.

Thomas Goldthwaite, son of the commander of Fort Pownal, opened a trading house near the mouth of the Kenduskeag in the same year. He was a Tory, and, like some others of his kind, fled to New Brunswick upon the outbreak of the Revolutionary War.

A rude fort was soon erected above where is now Mount Hope Cemetery. A military company was organized, commanded by Lieutenant Andrew Gilman, with Joseph Mansell, sergeant.

The first two births of white children occurred this year, Mary Howard, daughter of Thomas Howard and Hannah Harthorn, daughter of Silas Harthorn. Another military company was organized in 1776, consisting of twenty white men and ten Indians.

The first settled minister was Rev. Seth Noble, who came with

his family in 1786. He was installed as pastor by Rev. Mr. Little and received $400 per year.

Until the year 1791 this was only a plantation and the matter of naming it was left to Mr. Noble, who first gave it the name of Sunbury, but afterwards changed it to Bangor in honor of the church hymn of that name, being a favorite of his. The town of Bangor was incorporated February 25, 1791.

In 1800 the first schoolhouse was built by James Drummond for $150, near Treat's Falls. Among those who settled here up to that time were Moses Patten, Amos Patten, Abner Taylor, Luke Wilder, Allen Gilman, Francis Carr, Joseph Carr, James Carr, William Emerson and Samuel Dutton.

As early as 1605 the territory on the Penobscot, about the present location of Bangor, was known of and visited by explorers. De Monts came here in the spring of that year, accompanied by his accomplished historian, Samuel deChamplain. In his published accounts of his voyages and explorations Champlain described the river and the territory near the mouth of the Kenduskeag with such minuteness as to leave no doubt about their visit to the place.

They found it a very agreeable spot, and in writing of it Champlain said: "The river was handsome and pleasant as far as the place where we cast anchor. Going on shore and going on foot, hunting and to see the country, I found it very pleasant and agreeable as far as the road led me, and it seemed as if the oaks that were there were planted for pleasure."

The Plymouth Colony established a trading post at Penobscot (Castine) in 1626, which was kept up until 1635, when they were driven away by the French under D'Aulnay. D'Aulnay maintained the post until his death in 1651, and then, in 1667, Baron de St. Castin came and he and his son, known as Castin the Younger, continued in possession until about 1720. So, almost continually, from the exploration of the river by De Monts in 1605, there was a white settlement on the Penobscot, consequently the locality near the mouth of the Kenduskeag was well known and often visited by white traders and barterers, but no settlement was attempted.

In 1759 Fort Pownal was built by the Province of Massachusetts Bay, at what is now Fort Point, and a garrison was estab-

lished there, giving security and protection from the Indian ravages, and settlements soon commenced along the river.

The history of Bangor, from the earliest traditions of the aborigines down to the present day, is teeming with interest and is too worthy of preservation to be allowed to be lost by lack of some effort being made to compile and record it. Other towns of no more historic interest than Bangor, and some of much less, have published volumes of their history, and some of them two and more.

Bangor has been in the vanguard in many things; in the history of early railroading, and later in that of the development of electric railroads, she has had a prominent part; the lore of the early stagecoach days in eastern Maine, and the history of the development and decline thereof, radiates from this place as a center. The reverential custom of erecting monuments to the memory of the soldier dead, the observance of which has spread to every town and hamlet of our country, undoubtedly had its beginning here, when on the 17th day of June, 1864, with impressive and appropriate ceremony, the monument was unveiled at Mount Hope bearing the inscription, "In Memory of the Citizen Soldiers Who Died for Their Country."

EDGAR CROSBY SMITH.

Commodore Samuel Tucker

The State of Maine has recently erected in the old cemetery at Bremen, which was formerly a part of the town of Bristol, a memorial statue in honor of Commodore Samuel Tucker, a Revolutionary hero, who rendered distinguished services for his country and had the distinction of being commissioned by George Washington.

Much credit for this is due to the Hon. Leslie Boynton of Jefferson, member of the Maine Senate, and the Hon. Wells A. Deering of Waldoboro, member of the Maine House of Representatives.

While Lincoln County has been rich in its history and tradi-

tions of the early settling of Maine, none of its citizens has played a more important part than Commodore Tucker, who was born in Marblehead, Mass., Nov. 1, 1747.

When a mere boy he commenced the life of a seaman and was in London when news was received of the battle of Bunker Hill.

He returned to America in a ship owned by Robert Morris of Philadelphia.

Congress passed a resolve authorizing the fitting out of some armed ships and George Washington, whom Tucker had met through letters furnished him by Morris, at once remembered the gallant young skipper, and one of the first commissions issued by the great American leader was to Captain Tucker. It was dated Jan. 20, 1776.

It was sent by a special messenger and appointed him captain of the armed schooner Franklin. He rendered such a glowing account of his services that on September 3, of that year, he was transferred to the armed schooner Hancock and at a later period to the frigate Boston, his last commission being dated March 15, 1777.

In 1778 while in command of the frigate Boston, he was ordered to convey Hon. John Adams to France, to which place he had been appointed minister, and captured many prizes on the way. In the autumn of 1779 the Boston was ordered South as one of Commodore Whipple's squadron, but was obliged to surrender when all of the Commodore's squadron was captured in the spring of 1780. Tucker was allowed to return home on parole and very soon was exchanged for Captain Wardlow, whom he had himself captured about a year before in the Thorne.

Tucker was soon given command of the Thorne, previously commanded by Captain Wardlow, for whom he had been exchanged, and captured many valuable prizes, but he himself was again captured in 1781 near the St. Lawrence River. Captain Tucker made his escape from Prince Edward Island to which he had been sent, and arrived safely again in Boston.

His prizes, more than sixty in number, made him a very wealthy man, and soon after 1780 he went to Boston to live. He lost heavily in various ways and in 1792 moved to Bristol, Maine,

and became a selectman of the town and also held a similar office in the town of Bremen when it was set off from the mother town.

For five years he represented Bristol in the Massachusetts Legislature and after the separation was twice returned to the Maine Legislature. He was a member of the convention that formed the first Constitution of Maine.

In 1820 he was chosen an elector of President and Vice President of the United States and was appointed messenger to carry the vote of Maine to Washington.

He received the thanks of Congress for his gallant services and was entitled to admission at all times to the floor of both Houses. By a general law of Congress passed about 1820 he received a pension of $20 a month and twelve years later this was increased to $50 a month. He died at his home March 10, 1833, in his 80th year.

The statue of Commodore Tucker was made from an oil painting in full Naval uniform. It represents him as having just taken an observation, with glass in right hand and sword at left side.

It bears the following inscription:

Erected by the State of Maine
To perpetuate the Memory of
Commodore Samuel Tucker.
1748–1833.
A patriot of the Revolution
Commissioned by George Washington.
Mary, His Wife.
1753–1832.

The Anti-Slavery Movement in Maine

The first anti-slavery society organized in the State of Maine was in Hallowell, at the house of Deacon Eben Dole, Nov. 18, 1833.

Rev. G. Shepard, Eben Dole, R. D. Rice, Paul S. Stickney and A. Allen were chosen a committee to draft a constitution and nominate officers.

These officers were Eben Dole, president; Paul Stickney, vice-president; R. Gardiner, treasurer; R. D. Rice, recording secretary.

The first State convention was held in Augusta Oct. 12, 1834, when the Maine Anti-Slavery Society was established.

Rev. David Thurston of Winthrop was chosen president; Hon. S. M. Pond and Eben Dole, vice-presidents; S. K. Gilman and Rev. Wooster Parker, secretaries; Rev. S. L. Pomroy, Samuel Fessenden, Rev. S. Thurston, Dr. L. Perkins and Prof. C. Newton, executive committee.

Its first annual meeting was held in Brunswick, Oct. 28, 1835.

In 1839 John Quincy Adams was pursuing his great fight for the right of petition.

When the so-called "gag" rule was voted on in the House of Representatives all but two of the members from Maine voted against it. Those who voted in the negative and on the side of freedom were George Evans of Gardiner, Thomas Davee of Blanchard, H. J. Anderson of Belfast, Benjamin Randall of Bath, Nathan Clifford of Newfield and Joshua A. Lowell of Machias. Those voting in its favor were Albert Smith of Portland and Virgie D. Parris of Buckfield.

Evans and Randall were the only Whigs on the Maine delegation.

Among the early abolitionists in Portland were General Fessenden, Oliver Dennet, General Appleton, J. W. Appleton, Josiah Dow and his son Neal Dow, Charles Barbour, Arthur Shirley and George Ropes.

ERRATA. On page 18 the word "Matchebignatus" should be spelled "Matchebiguatus." On same page the word "Marchebagaduce" appears in the early histories as follows: "Marche-bagaduce."

NOTE: Regular subscribers to the JOURNAL may return their magazines at the end of the year and they will be neatly bound in cloth for the sum of fifty cents.

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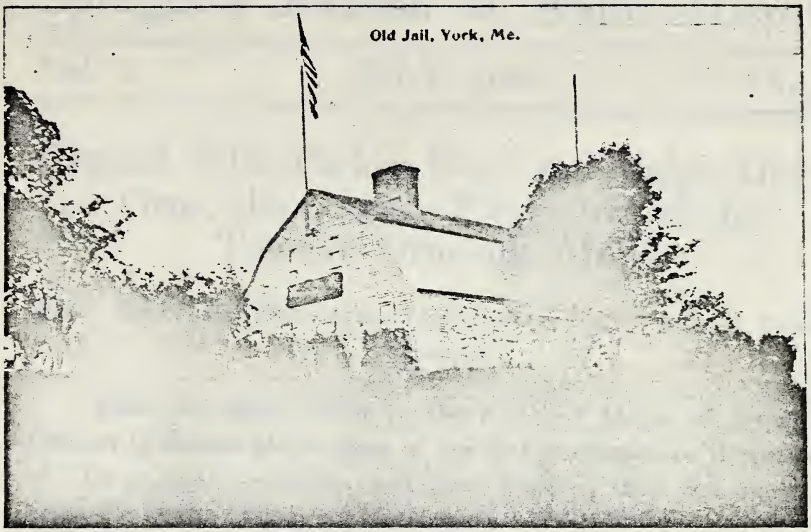

THE OLD YORK GAOL IN YORK, MAINE.

The oldest public building of the English Colonies in America, built in 1653.

On the first floor is a massive stone dungeon and on the floor above are cells of hewn oak timbers with windows grated by double and triple rows of bars. It is now under the care of the York Historical and Improvement Society, which maintains it as a museum of local antiquities.

Sprague's Journal of Maine History

Vol. I JULY, 1913 No. 2

General John Parker Boyd and Judge Henry Orne, the Original Proprietors of the Town of Orneville, Maine

Read Before the Piscataquis Historical Society by John Francis Sprague

There are many towns in the State of Maine of historical interest by reason of the fame of the first purchasers or proprietors of the original townships, and none more so than the town of Orneville in the County of Piscataquis.

The first owner of the township was General John Parker Boyd, who also owned a part of what is now the town of Medford. The settlement was first called Boyd's Plantation.

He was born in Newburyport, Massachusetts, December 21. 1764, and died in Boston, October 4, 1830, and was the son of James and Susannah Boyd. James was a native of Scotland, and his wife was a sister of Reverend Paul Coffin of Newburyport, who was a descendant from Tristram Coffin, the first of the name, who came to this country.

John, with his two brothers, Robert and Joseph, were when boys placed in stores in Boston and learned mercantile life.

Robert and Joseph and their brother, Ebenezer L. Boyd,[a] settled in Portland, Maine, in 1774, and were extensive traders there for many years and became prominent in the affairs of that city.

The life of a merchant, did not, however, appeal to John Parker as he was possessed of a spirit of adventure and a strong desire for military life. He entered the American Navy in 1786 as ensign in the second regiment.

In 1789 he went to India and engaged in a kind of guerilla

(a) Ebenezer L. Boyd evidently became a clergyman, as the title of Reverend is affixed to his name in early conveyances of land.

(Note) Cleophas Boyd, who for many years was a practicing lawyer in Harmony, Maine, was a son of Ebenezer L. Boyd.

service under and by authority of the English government, and gained considerable renown in the wars in India at that time.

In a letter to his father from Madras, in June, 1790, he says, "Having procured letters recommendatory to the English consul residing at the Court of his Highness, the Nizam, I proceeded to his capital, Hydrabad, 450 miles from Madras. On my arrival I was presented to his Highness in form by the English consul.

"My reception was as favorable as my most sanguine wishes had anticipated. After the usual ceremony was over, he presented me with the command of two kansolars of infantry, each of which consists of 500 men."

The English evidently had confidence in his bravery and ability as a military officer as he commanded alone, at one time, more than ten thousand men.

He returned to his home in Boston in 1808 and immediately upon his return, October 7, 1808, was appointed Colonel of the Fourth Infantry and Brigadier General, August 26, 1812, and honorably discharged June 15, 1815.

He was at the capture of Fort George and in the engagement at Williamsburg in Canada.

In 1816, he went to England to obtain indemnity for the loss of a valuable cargo of saltpetre, captured by an English cruiser while on its way to the East Indies. In this venture he sustained a considerable loss as he only recovered one installment of thirty thousand dollars, estimated to be less than one-half its value.

President Jackson appointed him Naval Officer at Boston in 1830, only a few months before his death.

General Boyd's ancestors being Scotch it is evident that he inherited a love for Scottish history and tradition as he caused what is now the town of Medford to be known and called by that beautiful and poetic Scotch name of Kilmarnock. This town adopted this name when incorporated January 31, 1824, and retained it until by an act of the Legislature in 1856 it was changed to the present name of Medford. What could have induced the people of this town to desire this change is incomprehensible.

Kilmarnock in Scotland is the largest town in the county of Ayr, which county gave birth to one of the sweetest of earth's singers, Bobby Burns. Its very name is an inspiration from that

land of poetry and romance and it was lamentable that it should ever have been changed for the present prosaic name of Medford, which is suggestive only of a New England town that once produced what our fathers loved perhaps rather better than we do and which was undoubtedly a most excellent quality of rum.

General Boyd became the owner of the lands above referred to in 1805 and prior to his return from India and England, but there is no evidence extant today that he ever resided there, although it is known that he paid frequent visits to Boyd's Plantation.

General Boyd derived his title to Orneville as follows: On the fourth day of September, 1805, John Read and Wm. Smith, agents for the General Court of the Commonwealth of Massachusetts, under a resolve passed by the General Court, March 15, 1805, conveyed by deed to John Parker Boyd of Boston in the county of Suffolk in the Commonwealth of Massachusetts, in consideration of six thousand, two hundred and eleven dollars and sixty-nine cents, (balance then due) paid by John Parker Boyd under assignment of John Peck, who was assignee of Calvin Austin, "a township of land six miles square lying in the county of Hancock, said township being number one in the sixth range of townships on the west side of the Penobscot river and north of the Waldo Patent and the same conveyed by Ephraim Ballard and Samuel Weston in the year 1792." This deed was recorded in the Hancock Registry of Deeds office, May 21, 1836, Book 30, Page 435.

By this deed it appears that the original contract for the sale of this land to John Peck was made November 12, 1793.

On the twenty-seventh day of March, 1816, William Smith, acting as agent for the Commonwealth of Massachusetts, conveyed to John Parker Boyd "a half township of land lying in the County of Penobscot, being the one half of a township six miles square called number two in the seventh range of townships north of the Waldo Patent as the same was surveyed by Samuel Weston in the month of November, 1794;" this being what is now the town of Medford.

General Boyd's will as appears on the probate records of Suffolk County in Massachusetts is as follows:

"I, John Parker Boyd of Boston, in the County of Suffolk and Commonwealth of Massachusetts, being of sound mind and memory, conscious of my dependence upon the Supreme Being, and convinced of the uncertainty of human life, being now about to depart for Europe, do hereby declare this to be my last will and testament, revoking and annulling all by me heretofore made.

"Inprimis— After my legal and just debts are paid, I give and bequeath One Quarter of all of my Estate to Frances Boyd, my natural daughter by Housina, a Mahometan lady, born in my camp in the vicinity of Ponah, in the month of June and fourth day, 1797, and christened the same year in Ponah by the Revd. Father of the Roman Catholic Church of that City, Major Tone being Godfather and Mesdames Franswa and Finglap, Godmothers.

"But in case my daughter, the said Frances Boyd, shall decease without lawful issue, my will is that my brothers and sisters shall be her heirs to the property I have thus bequeathed her, and not her relations in India, to be divided between my said Brothers and Sisters in the same proportion as the property I have herein bequeathed to them, is distributed.

"Item. I give and bequeath One Quarter of all my Estate to Wallace, my natural son by Marie Rupell, born in the month of October and day in the year 1814. But in case this child Wallace should die without lawful issue, my will is that my Brothers and Sisters be heirs to the property I have herein bequeathed to him, in like manner as I have stated with respect to my daughter, the said Frances Boyd, now in India.

"Item. I give and bequeath One half of all my estate to my own Brothers and Sisters in the following proportions, viz.

"To my brother, Robert Boyd, one tenth of the aforesaid one half of all my Estate. To my brother, Joseph C. Boyd, two tenths of the aforesaid One Half of all my Estate. To my brother, E. L. Boyd, Two tenths of the aforesaid one half of all my Estate. To my sister, Margaret Storer, Two tenths of the aforesaid one half of all my Estate. To my sister, Frances Little, Three Tenths of the aforesaid one half of all my Estate.

"But nevertheless I will the following legacies be first paid out of the whole of my Estate before any dividend shall take place; viz: One Hundred Guineas to Miss Maria Smith of Philadelphia to purchase a Ring which she is requested to accept as a testimony of my ardent and unchangeable affection.

"I commit the care and guardianship of my son Wallace to my Sister Little & would recommend that he should be educated for the army or navy.

"I do constitute my brothers J. C. Boyd and E. L. Boyd, Executors to this my last Will and Testament.

"In testimony whereof I have hereunto set my hand and seal this 3rd day of November A. D. 1816.

Jno. P. Boyd. (L. S.)

"Signed and delivered by the testator in presence of us three subscribing witnesses.

"William White, Jr.
Wm. Little, Junr.
Marcellus Little."

Lossing's History of the War of 1812 quotes William Willis, who was an intimate friend of General Boyd, as saying that he was "a tall, well formed, and handsome man; kind, courteous and generous."

I find no evidence that General Boyd was ever married.

In 1820 only two persons are returned as residing on what was known as Boyd's Plantation. This town was incorporated as the town of Milton in 1832, changed to Almond in 1841, and to Orneville in 1843, in honor of Judge Henry Orne, who had married Frances Boyd Little, a niece of General Boyd. The Boyd land interests in that town having passed into his possession he moved there and made it his permanent home in 1841.

(Part second of this paper which relates to Judge Henry Orne for whom the town of Orneville was named will appear in our next issue.)

The Indian Bashaba

We recently received the following inquiry :

"Dear Mr. Sprague.

"In 'Backwoods Sketches' in a footnote on page 90 you refer to the 'Bashaba of Penobscot' as a 'sort of prince, superior in rank to the Sachems of the various Indian tribes,' etc.

"Can you give me some light on the history of this Indian prince?"

It is evident that in the early part of the seventeenth century there was an Indian chieftain in Maine regarded as having a much higher authority than the ordinary chief, sachem or sagamore.

This person is mentioned by all the early writers of Maine history.

Champlain speaks of him and also Smith, Winthrop, Hubbard, Prince, Gorges, and others.

Belknap's Biography, volume two, page fifty-three, gives him the title quoted in the note above referred to.

Yet the correctness of this may possibly be doubted, as it would appear from the best authorities that Williamson cites that the home of the Bashaba was near Pemaquid, and that his immediate subjects or home tribe were the Wawenocks whose dwelling place was eastward of Sagadahoc as far as the river St. George.

Williamson refers to him as the "great Bashaba[a]" and quotes Smith as saying that he (1608) was urged by the natives to "pay court unto that prince."

The most authentic history of the Indians in recent times is the "Handbook of the American Indians North of Mexico," edited by Frederick Webb Hodge and published by the government at Washington (1907). The chapter in this work on the Abnaki Indians makes no reference to him.

From what evidence is obtainable it is quite apparent that for a time at least prior to 1615 the various tribes in Maine "held the Bashaba to be chief, and the greatest among them.[b]" During that year hostilities broke out between the Tarratines and the tribes in the westerly part of Maine, which raged for two years.

This war was "uncommonly destructive[c]" and resulted in the entire extermination of some of the tribes and in it the Bashaba was slain. Whether he held his high office or position under some crude form of confederacy of the different tribes scattered along our coast, or whether he may have acquired it in some other manner or from some other cause is now entirely unknown.

There is little to be gleaned from the early writers regarding the subject, although it is one of fascinating interest and worthy of far more research than we have ever given it.

So far as we have knowledge of the history of the tribal government of the Indians of Maine each tribe was a self-governing body and had a war chief and also a civil chief,[d] and there was a council house in each village.

Tribes located in one particular section and speaking the same

(a) Williamson, Vol. 1, p. 468.
(b) Williamson, Vol. 1, p. 214, citing Smith and other authorities.
(c) Ib., p. 215.
(d) Hodge's Handbook of American Indians. Part I, p. 4.

dialect were known to have confederated together for offensive and defensive purposes, but such unions were supposed to have been only temporary and dissolvable at the will of the parties making them.

It was not usually understood that they had any general governmental head holding any one cluster of tribes together by any particular form of federated government.

And yet the fact that about all of those who wrote of Indian affairs in Maine three centuries ago, bear testimony of the existence of this great Bashaba with extraordinary authority, gives semblance to the idea that such a personage with such a power did flourish at that period.

According to Hodge in the work above referred to, all of the Maine Indians were originally of the vast Algonquin family.

Williamson and other authorities conceding that they were "the descendants of the same original stock," places all of the Maine Indians in two great divisions, the Abeneques and the Etechemins.[a]

The country inhabited and controlled by the latter was located between some point near the central part of Maine and extended east as far as the region of the Micmacs or Souriquois of Nova Scotia, while the territory of the former stretched westward as far as New Hampshire and Massachusetts.

The powerful Tarratines of the Penobscot descended from these ancient Etechemins.

Now if there is valid authority for the title "The Bashaba of Penobscot," it could only have been because his political or federated power extended over those eastern tribes as well as over the western tribes, for such title could not have been derived from his dwelling place as that was undeniably at or near Pemaquid.

Otis locates it as "probably in the vicinity of what is now known as Damariscotta.[b]"

Mr. Sewall says that the Bashaba's own tribe herein mentioned, the Wawenocks, dwelt on the Sheepscot, and Pemaquid, and

(a) Williamson, Vol. I, p. 463.

(b) The Story of Pemaquid by James Otis, p. 12.

that "Mavooshen was the name of the territory wherein was the seat of his dominions.[a]"

Sullivan (p. 88) says that "the Algonquins were divided in tribes, under particular sachems or chiefs, and had above these, higher officers called Bashabas.

"But what the qualifications of those officers were, or in what manner they were inducted is not ascertained; nor is their power if defined among them, so well known to us as that we can describe the lines of it."

The following excerpts from "Rosier's Narrative[b]" (1605) show each reference which he makes to the Bashaba.

"They (the Indians) gave us some (tobacco) to carry to our captain whom they called our bashabes.[c]"

* * * *

"They often would (by pointing to one part of the main eastward) sign unto us, that their Bashabes (that is their king) had great plenty of furs, and much tobacco.[d]"

* * * *

"These (the Indians) made not any show that they had notice of the other before taken, but we understood them by their speech and signs, that they came sent from the Bashabes and that his desire was that we would bring up our ship (which they call as their own boats, a quiden) to his house being as they pointed, upon the main towards the east, from whence they came, and that he would exchange with us for furs and tobacco. But because our company was but small, and now our desire was with speed to discover up the river, we let them understand, that if their Bashabes would come to us he should be welcome, but we would not remove to him.

"Which when they understood (received of us bread and fish, and every of them a knife) they departed for we had then no

(a) Sewall's Ancient Dominions of Maine, p. 42.

(b) "A True Relation" of the voyage made by Captain George Waymouth to the coast of Maine, in 1605, written by James Rosier, a "gentleman employed in the voyage," published in London (1605)—Bath, Me., reprint 1860.

(c) This personage is described by the early writers by various names, but the later English historians have generally adopted Bashaba.

(d) Rosier, p. 25.

will to stay them long aboard, least they should discover the other savages which we had bestowed below.[a]"

* * * *

"We were no sooner come aboard our light horseman, returning towards our ship, but we espied a canoe coming from the further part of the cod of the river eastward, which hasted to us wherein with two others, was he who refused to stay for a pawn; and his coming was very earnestly importing to have one of our men to go lie on shore with their Bashabes (who was there on shore as they signed) and then the next morning he would come to our ship with many furs and tobacco.

"This we perceived to be only a mere device to get possession of any of our men, to ransom all those which we had taken, which our natural policy could not so shadow, but we did easily discover and prevent. These means were by this savage practiced, because we had one of his kinsmen prisoner, as we judged by his most kind usage of him being aboard us together.[b]"

* * * *

"They shew great reverence to their king, and are in great subjection to their governors: and they will shew a great respect to any we tell them are our commanders.[c]"

* * * *

"One especial thing is their manner of killing the whale, which they call powdawe; and will describe his form; how he bloeth up the water; and that he is twelve fathoms long; and that they go in company of their king with a multitude of their boats, and strike him with a bone made in fashion of a harping iron fastened to a rope, which they make great and strong of the bark of trees, which they veer out after him: then all their boats come about him, and as he riseth above water, with their arrows they shoot him to death: when they have killed him and dragged him to shore, they call all their chief lords together, and sing a song of joy; and those chief lords whom they call sagamores, divide the spoil, and give to every man a share, which pieces so distributed, they hang up about their houses for provision; and when they boil

(a) Rosier, p. 30.
(b) Ib., p. 33.
(c) Ib., p. 39.

them, they blow off the fat, and put to their pease, maize, and other pulse which they eat.[a]"

This last statement would seem to indicate beyond doubt that Rosier understood there was one whom the Indians regarded much higher in power than their "chief lords whom they call sagamores," and who is designated by him and other early writers as their king.

One historical fact and really only one is well settled and that is that from 1615 to 1617 the eastern and western tribes engaged in a fierce war which resulted in the death of the Bashaba and the utter demolition of his confederacy if any such existed.

In the event that the eastern tribes were at some time under his rule or paid him homage in some form it is presumable that this was a war of rebellion.

Whatever may have been his supremity, his glory or his renown, from what sources they originated and what caused his destruction are questions of mystery now, the answers to which are undoubtedly forever buried in the oblivion of the past.

Vital Statistics

From the Early Records of the Town of Monson

Copy of Original Records

(Continued from April number.)

Bearths and deaths which have happened in the family of Benj. Toben and Thirza, his wife.

BIRTHS.

Benjamin Toben, born at Buckfield March 14th, 1792. Thirza Toben, wife of Benjamin Toben, born at Hartford, Feby 14th, 1797. Eliza Harriet Tobin, born at Hartford, July 2d, 1819. Benjamin Franklin Toben, born at Turner March 13th, 1820. Charles Toben, born at Hartford December 6th, 1821. Benjamin Franklin Toben, born at Monson, Sept. 14th, 1824. Mary Wilton, born Feby 3, 1827. Axel Dearborn, born June 16th, 1829.

(a) Rosier, p. 39.

DEATHS.

Benjamin Franklin Tobin, Died at Hartford July 10th, 1822.

Births and Deaths which happened in the family of Samuel Thomas, Jr., and Mariah, his wife.

BEARTHS.

Samuel Thomas, Jr., born March 29, 1805. Mariah Thomas, wife of Saml. Thomas, Jr., born Sept. 20th, 1805. Betsey C. Thomas, born June 22d. 1828.

Bearths and Deaths which have happened in the family of Abel Jewett and Abigail, his wife.

BIRTHS.

Abel Jewett born October 22, A. D. 1802. Abigail Jewett, wife of Abel Jewett, born December 9th, 1803. William Allen Jewett, born October 28th, 1827. David Frankling Jewett, born August 2d, 1829.

Bearths and Deaths which have happened in the family of Thomas Towns and Anna, his wife.

BIRTHS.

Thomas Townes born at North Yarmouth, County of Cumberland, then District of Main, January 14th, 1788. Anna Parsons, wife of Thomas Towns, born at Hartford, County of Oxford, State of Maine, March 12th, A. D. 1794. Sylvina Towns, born January 2d, A. D. 1812. Francisco Fernando Towns, born July 22d, A. D. 1813. James Madison Towns, born April 19th, A. D. 1815. Nancy Towns was born July 18th, 1817. Harriet Towns was born February 13, A. D. 1820. Irene Emery Towns was born June 29th, A. D. 1822. Henry Parsons Towns, born Feby. 23rd, A. D. 1824. Simeon Hall Towns was born June 15th, A. D. 1826. Wm. Penn Towns was born Jany. 29th, A. D. 1828. All of the above children born in Hartford.

BIRTHS.

Marshall Safford, Son of Amos & Dorcas Atkinson, was born November 15th, 1819. Sydney Jones, son of Amos and Dorcas Atkinson, was born May 15th, 1822. Stephen Safford, son of Amos & Dorcas Atkinson, born May 23d. 1825. Alexander Greenwoods, son of Amos & Dorcas Atkinson, born April 15,

1828. Amos Greenleaf, son of Amos & Dorcas Atkinson, born April 15, 1828. Celia Ann, Daughter of Amos & Dorcas Atkinson, born March 11, 1830. Sarah Jane, Daughter of Amos & Dorcas Atkinson, born Jany. 6th, 1834.

DEATHS.

Marshall Safford, son of Amos & Dorcas Atkinson, died January 17th, 1820. Aged two months & two days.

BIRTHS

of the children of Charles V. Ames.

Ebeneze D. Ames Born Dec. 20, 1824. Jane G. Ames born February 13, 1827. Addeson M. Ames, Born Nov. 14, 1828, in Blanchard. Mehituble J. Ames, Born Oct. 29, 1830, in Blanchard. Dorcas D. Ames, Born Aug. 1832, in Monson. Phineas Ames Born Sept. 7. 1834, in Monson. Susannah D. Ames, Born Feb. 15, 1837, in Monson. Louis S. Ames, Born Feb. 15, 1839 in Monson. A true record Attest P. H. Rice, Town Clerk.

BIRTHS.

Anne Olive, daughter of Cornelius & Anne Barrows, was * * * * August 26th, 1823. Amanda, daughter of William and Betsey Bowker, was born Sept. 24th, 1824. Cornelius Albert, son of Cornelius and Anne Barrows, was born August 23d, 1826. John Stewart, son of Cornelius and Anne Barrows, born December 20th, 1824. William Emerson, son of William and Betsey Bowker, born Apl. 15th, 1829. Sarah Frances, daughter of Horatio & Abigail Barrett, born March 2nd, 1830.

DEATHS.

Cyrus Bray died November 27th, 1831, A. 28 years. Died. Sarah Frances, Daughter of Horatio & Abigail Barrett, August 24, 1833, A. 3 years, 5 months.

BIRTHS.

Lydia Maria, daughter of Wm. & Elizabeth Bowker, born February 8th, 1831. Mary Colton, daughter of Joseph & Sophronia Booth, born April 24th, 1830. Edwin, Son of Joseph & Sophronia Booth, born November 27th, 1832. Emily Shaw, Daughter of Joseph & Sophronia Booth, was born Nov. 8, 1834.

Alfred E., Son of Joseph & Sophronia Booth, born Jan. 14, 1839. A true Record. Attest P. H. Rice, Town Clerk.

Stilman, Son of Solomon Bray, Jr., & Sybil Bray born April 21, 1840. William Henry, Son of Daniel & Mary Briggs, born August 21st, 1848. Attest. E. Flint, Town Clerk.

Births.

Sumner, Son of Solomon, Junr. & Sybil Bray, was born 19 Nov. 1833. Lydia Emily, Daughter of Freeman & Martilla Bray, born Oct. 13, 1828. Henry Freeman, Son of Freeman & Martilla Bray, was born Oct. 24th, 1831. Melissa Ann, Daughter of Freeman & Martilla Bray, was born Oct. 6th, 1835. Cyrus, Son of Solomon, Jr., & Sibbyl Bray, Born April 22, 1836. A true Record, Attest. P. H. Rice, Town Clerk.

Howard, Son of Solomon, Junr. & Sibbyl Bray, Born April 21, 1838. A true Record. Attest. P. H. Rice. Town Clerk.

Births.

Thomas Barns, Son of Joshua & Lovisa Buck, Born Nov. 5, 1824. Mary Louisa, Daughter of Joshua & Lovisa Buck, Born Aug. 14, 1827. Sarah Lovisa, Daughter of Joshua & Lovisa Buck born Oct. 9, 1829. Silas M. Son of Joshua & Lovisa Buck, born Jany. 26, 1832. Francis Hayford, son of Axcil H. & Ann E. Bray, was born July 3, 1842 A true record, Attest. James Bell, Town Clerk.

Deaths.

Died, Silas, Son of Joshua & Lovisa Buck, Feby 15, 1832. Aged 19 years.

(To be continued.)

In 1852 the late Honorable Joseph W. Porter (Wayfarer) received the following letter from Oliver Wendell Holmes.

"Dear Sir:

"My terms for a lecture where I stay over night are these: Fifteen dollars for my expenses; a room with a fire in it, in a public house, and a mattress to sleep on, not a feather bed.

"As you write in your individual capacity, I tell you at once all my habitual exigencies. I am afraid to sleep in a cold room, I can't sleep on a feather bed, I will not go to private houses, and I have fixed on the sum mentioned as what it is worth to me to go away for the night to places that cannot pay more.

Yours truly,
O. W. HOLMES."

Champlain's Visit to the Penobscot

By Fannie Hardy Eckstorm

[This paper summarizes two talks by Mrs. Eckstorm, "The Identification of Champlain's Landing-place at Bangor," given March 18, 1913, before the Bangor Historical Society, and "Proving-up Champlain's Statements," May 13, 1913, before the Bangor Teachers Club.]

At Mount Desert, September 7, 1604, Champlain met some Indians from the Penobscot whom he engaged as guides "into their river of Peimtgouet so called of them, where they told us was their captain named Bessabez, chief of that place." He met delays and no date is given until the council at Kenduskeag, September 16, 1604, leaving nine days unaccounted for. The object of this paper is to identify Champlain's landing-place at Bangor, and the site of the council, and to make out the chronology of his trip from the time he entered the river Penobscot proper.

> "But to return to the continuation of our route. Entering into the river there are beautiful islands, which are very agreeable, with lovely broad meadows. We were at one place where the savages guided us which was not more than a half of a quarter of a league in breadth and at some two hundred paces from the western shore there is a rock, which is level with the water, which is dangerous. From there to the High Island is fifteen leagues. And from that narrow place (which is the least in width that we found) after having made some seven or eight leagues, we came upon a little river, near which it was necessary to let go the anchor, inasmuch as before us we saw there a multitude of rocks, which lie bare at low water, and also as, when we would have wished to pass farther on, we could hardly have made half a league on account of a waterfall which is there, which comes in a slope of some seven or eight feet, which I saw going in a canoe with the savages whom we had, and we found there of water only enough for a canoe. But beyond the fall, which is some two hundred paces in breadth, the river is beautiful and continues to be even to the place where we dropped anchor. I went on shore to see the country, and going hunting I found it very pleasing and agreeable whatever direction I took. It seems as if the oaks there might have been planted for pleasure. I saw a few spruces but very many pines on one side of the river, all oaks on the other, and some undergrowth which extended far away into the country. And I will say that since our entry where we were, which is about twenty-five leagues, we saw not a single town nor village nor the appearance of one having

been there, but only one or two huts of the savages where there was nobody." . . . . .

"But I will leave this discourse [about Norumbega] to return to the savages who had led me to the falls of the river of Norumbega, who went to warn Bessabez, their chief, and other savages who went on another little river to warn their chief named Cabahis, and to give them notice of our arrival.

"The 16th of the month there came to us some thirty savages upon the assurance that those gave them who had served us as guides. Came also said Bessabez to find us that same day with six canoes. As soon as the savages who were on land saw him arrive they all began to sing, dance and leap, until he had set foot on land; then afterwards they all seated themselves in a circle on the ground, following their custom when they wish to make some speech or festivity. A little later arrived Cabahis, the other chief, with twenty or thirty of his companions, who withdrew to one side and greatly rejoiced at seeing us, inasmuch as it was the first time they had seen Christians. Some time afterward I went on land with two of my companions and two of our savages who served us as interpreters, and gave orders to those of our vessel to approach near the savages and to hold their arms ready in order to do their duty if they should perceive any uprising of these people against us. Bessabez, seeing us on shore, made us be seated and began to smoke with his companions, as they ordinarily do before making their speeches. They made us a present of venison and game.

"I said to our interpreter that he should tell our savages that they should make Bessabez, Cabahis and their companions understand that the Sieur De Monts had sent me into their neighborhood to see them and their country also, and that he wished to hold them in friendship and to put them in accord with the Souriquois and the Canadians, their enemies, and moreover that he wished to dwell in their land and to show them how to cultivate it in order that they should no longer drag out so miserable a life as they do, and some other matters in keeping with the subject. Which our savages made them understand. With which they showed themselves to be very content, saying that no greater good could befall them than to have our friendship and they hoped that we would inhabit their country and [they hoped] to live at peace with their enemies so that in the future they might go hunting beavers more than they had ever done in order for us to have a part of them [in return] for supplying themselves with things necessary for their use. After he had finished his speech, I made them a present of hatchets, rosaries, caps, knives and other trifles. Afterward we separated from each other.

"All the rest of the day and the night following, they did nothing but dance, sing and make good cheer, awaiting the day, on which we traded for a certain number of beavers, and after that each one took his leave, Bessabez in his direction and we in ours, well satisfied at having an acquaintance with these people.

> "The 17th of the month I took the sun and found 45 degrees and 25 minutes of latitude. This done we departed to go to another river called Quinibequy [Kennebec]."

This is the full text of Champlain's account of his Penobscot visit, (omitting only his digressions), translated directly from the original and carefully compared with it.

Imperfect instruments or a bad chronometer made his latitude a little too high, the line of forty-five degrees passing through Old Town about twelve miles to the north. He gives no chronology of his trip from the date of September 7th at Mt. Desert till September 16th, the date of the council at Bangor. The year of his visit is often, perhaps usually, given wrong; it was 1604, not 1605.

The topography of Champlain's narrative is not hard to follow. His Isle au Haulte has always retained its original name, and with the dwellers coast-wise its old pronunciation, which unhappily the modernized Isle au Haut has made provincial. The narrows of the river are Bucksport Narrows, the falls were Treat's Falls, now submerged by the Water-works Dam at Bangor. Kadesquit, the name given in his day to the little river he anchored near, analyzes into good Indian, Eel Place, and this is precisely the meaning given to Kenduskeag by Willis (Me. Hist. Coll., v. IV), and others. Mr. P. H. Vose of Bangor has substantiated the derivation by reporting that an old Indian had told him that formerly great quantities of large eels used to be taken by his people in eel traps set at the first rapids where the old post-office, burned recently, used to stand.

The only points upon which authorities have differed are his "rocher à fleur d'eau" and his place of anchorage.

Judge Godfrey thought that the "rock level with the water" was Fort Point Ledge, and that the landing was made at the foot of Newbury Street about opposite a half-tide ledgy islet which appears near there and which has been called "the Rocks of Champlain." Neither supposition is defensible. Champlain's course, up the eastern coast, took him out of the range of Fort Point Ledge, while the distances from Isle au Haulte and Treat's Falls show conclusively that Odem's Ledge, near the foot of Verona Island, must have been meant; that is, fifteen leagues (sailing course) from

Isle au Haulte, or forty-one and one-half miles, brings us very close to Odem's Ledge, while eight leagues, twenty-two . . . . . tenth miles, from there is almost the precise distance by government charts to Bangor Bridge; or, seven leagues from the head of the narrows gives us the same thing. A French league at that time was 2.764 English statute, not nautical, miles, which we do well to bear in mind in determining Champlain's distances. Therefore his "depuis ce lieu estroict . . . . faict quelque 7. ou 8. lieues" is good reckoning.

That the so-called "Rocks of Champlain" are misnamed is also revealed by the text. They can in no wise be described as "quantité de rochers," and they are considerably less than the "demye lieue" from the falls. Half a French league from the present dam, measured on the latest government charts, brings us almost precisely to the present Bangor traffic bridge to Brewer. We must remember that Champlain was an expert cartographer unlikely to make an error of practically one third the distance in measuring half a league, particularly when, as we know, he had passed over the space. As we know that from the Bangor bridge up to Treat's Falls on the Bangor side of the river there was, and still is much shoal ground, which in those days showed many rocks since removed on account of the lumber traffic there, we may rest assured that his "quantité de rochers," very many rocks, was explicit and warranted. It seems most likely that he was sailing up along the Bangor shore to look into the "little river" Kenduskeag, when he found himself confronted by this extensive shoal ground, which reaches out to the middle of the river, the central pier of the bridge resting upon a considerable islet, visible at low water. Either he did not notice how the current cuts across there from the Brewer shore, or else he was satisfied with the anchorage under the high rocky bluff at the foot of Oak Street, (removed since 1870 by the railroad,) and decided to remain there. No doubt, too, his Indian guides pointed out to him that it was the nearest possible approach to their Indian village on the Kenduskeag. At least, the space between Pine and Oak Streets is half a league precisely from Treat's Falls and if we go above it we are exceeding the text.

Secondarily this spot answered perfectly to his description of

a place where the oaks were large and beautiful, and well might he say: "Il semble que les chesnes qui y sont ayent esté plantez par plaisir." There is abundant evidence of early date to show that the whole east side of Bangor abounded in noble oaks. We need mention only the Liberty Oak, which Williamson's Annals says was "the largest oak in the neighborhood;" it stood "not far from where the westerly end of the Bangor Bridge now is." The Reverend Seth Noble, in 1786, "was installed under some ancient oaks near the corner of Oak and Washington Streets," according to Judge Godfrey, who cites the Reverend Daniel Little's contemporary statement that there were here "a large number of shading oaks." If Champlain landed at Oak Street his first step ashore took him into precisely the surroundings he described. The openness of the growth here may be attributed in part to the oak thriving on this rocky headland, but even more to the Indian custom of clearing out all undergrowth about their camping spots that enemies might not steal upon them unawares. This promontory,—and I can myself remember when it was in reality a promontory, high, steep, extending well out into the river over the whole space now occupied by the railroad yard,—was like a watch-tower which commanded the river both up and down and served to defend the village on the stream from surprise.

We may also infer from what we know of Indian customs and the lay of the land that the conference took place near here. The Indian village was on the easterly bank of Kenduskeag Stream very near where the Penobscot Exchange now stands. Old traditions establish this; and not less does the topography. This location gave them the sun all day, protection from the north wind, good deep loam for their maize, a good landing-place for their canoes, and what they must have in any winter camp, a great spring of water; for in winter Indians, having no implements for cutting ice, had to get their water from springs whose warmth kept them perpetually open. Molly Molasses, who died in 1867 at the age of ninety-two, told my grandfather that in her girlhood, before the white people came in numbers, the Indians used always to camp "by big sprin' where camp um Abram." She referred to Abram Woodward, proprietor of the Penobscot Exchange, "his camp," which is built upon or very near the old spring. She said

that in winter they hunted moose on Thomas's Hill, near the water-tower, and in the fall they went up the Kenduskeag for their winter's supply of meat. This oral tradition is borne out by the written statement of Jacob Holyoke, born in Brewer 1785.

While we might expect that during this council with Champlain the Indians would come back to this favorite campground, the probabilities point to the actual council and dance being held not upon the site of the Exchange but toward the foot of Exchange Street, at the nearest point to the junction with Washington Street which would afford a level space of loam free from rocks, offering a good view of Champlain's vessel. The ledges at the foot of Oak Street were much too rough and broken for this carousal of sixty or seventy savages. The landing-place at the foot of York Street, unquestionably their preferred landing for canoes, because there the shore was hard while just above were the rapids, was out of sight of the strange white visitors.

We know, by analogy of all our streams, that the Kenduskeag must have had a bar across the mouth of it, which would have prevented Champlain's vessel going up it, just as we know by both analogy and tradition that "City Point," where the station now is, was once really a point. The end of it has been dug away and what is left has been built up on timbers so that all outside the street lines is made ground; but in those early days there must have been a long low, grassy, alluvial point, thrown up by the meeting of the two converging currents, making out from the hard shore on the up-stream side of the mouth of the Kenduskeag. It would bear scattered elms and black ashes and on the river side of it near where it joined the hard shore, would be a landing-place for canoes. It is clear that Champlain, distrusting the Indians, ordered most of his men to stay on board ship, but to work the vessel down to a point where with their side arms they could command this council and dance. He says that he took but two Frenchmen and two interpreters ashore with him "& donné charge à ceux de nostre barque d'approcher prés des sauuages, & tenir leurs armes prestes pour faire leur deuoir s'ils aperçeuoient quelque esmotion de ces peuples contre nous." Unless the whole convocation took place at the campground on the Brewer side just below the bridge, this spot at the junction of Exchange and Wash-

ington Streets is the only place where conditions he lays down could have been met. Whether the precise spot were not nearer the present freight house depends upon how much the land there has been cut and filled; it was certainly not more than a musket shot from some safe anchorage for the vessel, which puts it a trifle above City Point.

The second problem in this study of Champlain's visit is to reconstruct, if we can, the chronology of his trip. This is an interesting and a fascinating undertaking. How many of the nine unknown days was he up the Penobscot? What was he doing on each? What was the weather? Where were the Indians? Was he more than one day in going either up or down? Just as the palæologists from a single bone of a prehistoric creature can draw a monster, which, accurate or not, satisfies our imaginations, so from this concise narrative of Champlain's we can build up a story which may or may not be the actual fact, but which makes a consistent explanation of the gap in the original. It is offered only as a *tour de force*, but it may serve to illuminate somewhat Champlain's narrative and to substantiate some of his statements.

What can we learn concerning the passage up the river? Scanning Champlain's narrative critically we see that his vessel passed Odem's Ledge about two hours before high water. He says: "Et à quelques deux cens pas de la terre de l'ouest y'a vn rocher à fleur d'eau, qui est dangereux." His distance is too small, showing that he sighted it against the high land behind it, therefore that he himself went up to the eastward. That the rock—and we note that he says "rocher," a high, single rock, not "recif," a reef, nor "chaine de rochers," a ledge, showing that he knew nothing of its character—that the rock was just awash, shows the time of tide. That he did not correct his error on his return most likely indicates that he passed with the tide at the same level or higher. This is the key to the whole problem. Odem's Ledge (and by the way Odem's is an early corruption of Oldham's) becomes our clock to mark the hours. A steamboat captain tells me that Odem's first shows above water when the tide is three feet down; as they have just a trifle over ten feet average tide there—against an average of 13.1, (that is from twelve to fourteen feet according to the moon), at Bangor, —we may say that the tide is

two hours (or one third of six hours) down when Odem's shows. Therefore Champlain saw this ledge when the tide was four hours on the flood or two on the slack. Which? There is no need to ask the question. He had Indian guides. In those days no Indian would ever have tried to pull a canoe against the rush of tide through Bucksport Narrows unless his worst enemy was close behind him. The tide was his servant—provided he would wait for it. We may rest entirely sure that the Indians would have held Champlain back on one pretext or another until the tide was with them. For two hours, therefore, Champlain had wind and tide with him; after that the tide was adverse and the current also. It is not too much to allow him eight hours to sail from Odem's Ledge to Bangor, twenty-three miles, over an unknown river, with rocks, shoals and currents uncharted and no pilot but an Indian whose only idea of navigation was the requirements of a canoe drawing eight inches of water when loaded. But he had a breeze, a heavy "smoky sou'wester," we can well believe, such as drives up here at that season, rolling the fog up with him, promising storm but fair for his purposes for the day.

How do we know that the weather was lowering? By the haste he made to explore the country ahead of him. And here we have to recollect that the tide at Bangor is an hour later than it is at the mouth of the river. We will surmize that he passed Odem's at nine in the morning, high water there at eleven, but not low water at Bangor until about six at night. If Champlain came to anchor at five o'clock after his eight hours' run, he would still have time before dark to push ahead in a canoe and see the falls half a league away. We know the time of tide when he arrived by his telling us about the multitude of rocks, "qui descouurent de basse mer," and his telling us that "allant dedans vn canau" to see the falls, "n'y trouuasmes de l'eau que pour vn canau," we found only enough water for a canoe. We know it also by his description of the falls, "vn sault d'eau qu'il y a, qui vient en talus de qualque 7. à 8. pieds," which comes in a slope of seven or eight feet. Now that was just about the height of Treat's Falls at dead low water. At high tide they were flowed out entirely. Champlain would have run his vessel aground upon them at high tide before he saw them. This may be proved by study of maps, the

present dam of fourteen feet not only covering the falls but flowing out rapids nearly four miles above them; all our older citizens can testify to this. There is no question whatever but Champlain saw those falls at low water; nor that he passed Odem's Ledge two hours from high water. With a good southwest wind behind him it was just a fair day's work to make the run, examine the falls and get back to his vessel before dark, ready for a storm on the morrow. Let us for an hypothesis call this day the 14th of September.

The next day would be September 15th. This day he sends out his Indians to find the chiefs; he himself lands and goes hunting; probably it did not rain or he would not have gone hunting and spoken so flatteringly of our woods. His Indians went in different directions, some by implication up the Kenduskeag and "d'autres sauuages qui allerent en vne autre petite riuiere" by another little river, to warn Cabahis. We observe that Bessabez, the Bashaba of the English, probably up the Kenduskeag on the best hunting grounds, is the first to arrive. Cabahis may have been up at Hines's Pond, or on Great Works or Pushaw, all hunting grounds. None of these parties came in until the next day, the 16th. This does not mean that they were far away. It means that the news of these strange men in their strange boat was so wonderful that they had to hold a council to talk it all over and make up their minds. It would take them many hours to make up their minds to go and see such a wonder. Perhaps it rained that night, but more likely it continued lowering.

The 16th of the month came in thirty Indians, then Bessabez with six canoes,—that is, twelve or fifteen more men, but not over twenty,—and then Cabahis with twenty or thirty more. Champlain does not know the number. They were getting so thick that it was hard to count them. There follows the council, the all night dance and next morning the barter for beaver skins. But in the night the weather has changed; it has faired up, they get a smart breeze from the north or northwest, just right to take them down river, and no doubt Champlain is eager to get off with the morning wind and tide. Is it that he waits to trade with the Indians? Not at all; he might have done that with despatch. He has to wait till noon to take an observation of the sun. It is absolutely

essential to his map-making to establish his latitude, and that he did not do it on the day after his arrival or the next proves conclusively that he had overcast weather, which goes far to establish the southwest wind which we assumed. "Ce faict nous partismes pour aller à vne autre riuiere." It is the last thing they do before leaving.

That is, they weighed anchor at noon of the 17th after two full days at Bangor. Again we must consult our tides to see how it is that they pass Odem's without seeing more than they did on the 14th, provided that was the day. Working "by rule of thumb," since there are no tide tables so far back, they ought to have high water today at Bangor at three o'clock, and at Odem's at two o'clock. But they have wind and current with them to offset the tide, and they know the way; they will make much better headway than they did in coming up. A little after two o'clock they begin to get the tide also and when they go down through the narrows at Bucksport it is with both breeze and a racing current to carry them along. Will they get past Odem's Ledge before four o'clock while it is still just "à fleur d'eau?" Can they make those twenty-three miles in scant four hours? If they can then they probably came up the river on the 14th of September with the tide just about as we have set it, provided that the moon was well out of the way. And I think that on the 13th Champlain had sailed from Isle au Haulte somewhere to the Dotian Shore above Castine; for he seems to know just how far that island is from Odem's Ledge, "fifteen leagues," says he.

In a recent letter to Mrs. Eckstorm, Prof. W. F. Ganong, editor of the New England Section of the Definitive Edition of Champlain's Works, now in publication, says:

"You are entirely correct about the date of Champlain's visit to Bangor; it was 1604. They came to Acadia in May, settled on St. Croix Island in late June and as soon as matters were fixed there, Champlain started to explore southward—started Sept. 2 from St. Croix Island. The next year, 1605, he went with De Monts as far as Nauset near Cape Cod, but the ship passed Penobscot Bay without entering the river, and he did the same on his third trip in 1606. The truth is that some commentators have confused the first and second trips, or rather, as they covered much the same ground, have tried to combine them, and hence, 1605 being the date of the longer expedition has been assumed as that of the Penobscot visit. But Bangor was visited in 1604."—[Ed.]

Wayfarer's Notes

[The late Hon. Joseph W. Porter of Bangor, from 1885 to 1893, published "The Bangor Historical Magazine," and after its discontinuance and for a few years prior to his decease, he contributed to the Bangor Commercial a series of exceedingly valuable papers relating to the early history of eastern Maine.

These were all written by Mr. Porter and published under the nom de plume of "Wayfarer" and known as "Wayfarer's Notes."

Like all of his historical research these notes are of inestimable value for their accuracy and the care with which they were prepared.

By courtesy of Mr. Samuel L. Boardman, a former well known editorial writer of Bangor and Augusta newspapers, we have been able to secure copies of them and shall hereafter publish these notes in future editions of the Journal, believing that they will be one of its features that will be highly appreciated and prized by our readers.]

Notes of the Early History of the Catholic Church in Eastern Maine

Champlain found the Indians here; the first of which I find any record of on Penobscot River. He had many conferences with them, and like a good Catholic he taught them how to live as Christians live, they having never seen any before.

This was the first Christian missionary work in New England, in what is now Bangor or Brewer, a fact which the historians have overlooked.

The Indians gave Champlain venison and among other things he gave them "pater-nosters."

From the time 1604 to the present the Indians have been Catholics and never "without the sign" although they may have been without priests at times.

In 1606 another expedition came over which was a failure. In 1611 a third expedition came but from some cause returned to France, leaving two priests, Fr. Pierre Biard and Fr. Enemond Masse at Fort Royal, Nova Scotia. These priests determined to find a location for a Christian town, and while voyaging along the coast of Maine, they came to Penobscot river, and followed it up

to Kadesjuit (now Bangor), where they found the location they wanted and determined to locate here. They also found the Indians. They returned to Port Royal where another expedition arrived June 12, 1613, with other priests and settlers. In a few days they sailed for Kadesjuit (Kenduskeag), taking on board Fr. Biard and Fr. Masse.

After several days in a Passamaquoddy fog, they came in sight of Mt. Desert Island. The crew rebelled and said their contract was up, but they were pacified, and the vessel kept on and came to the easterly coast of the island, where they came to anchor "in a fine large harbor," where they redeemed their vows, raised the Cross, sang praises to God and celebrated the Holy Mass.

This place they named St. Savior. The historians have located this landing at Bar Harbor, but that place never had a "fine large harbor," only a small harbor for fishing vessels behind the bar that makes from the main island over to Rodick's Island. Even now in a fresh breeze steamers and other vessels have run up to the main land for safety. I call Southwest Harbor the ancient St. Savior.

There they found some Indians who told them that Asticou, three leagues distant, was a better site. In spite of the protests of the priests it was determined to settle there.

* * * * * * * * * * * *

The founder of the mission at what is now Old Town was the Abbe, Louis P. Thury, who was sent there in 1687. He built the first church there in 1688 or 1689. He had great influence over the Indians. He left Old Town in 1695. He died at Chebucto, N. S., June 3, 1699, much lamented. He was succeeded on the Penobscot by Fr. Gaulin and Fr. Ragoet (Bigot). Fr. Elzear de St. Florentine was ten years at St. Peter's Fort at Pentagoet. I think this was what is now Castine.

In 1697, the priests were at Pentagoet. The general court appointed Captain John Alden, Jr., and Major James Converse commissioners to make a treaty with the Penobscot and other eastern Indians.

They met at Pentagoet October 14, 1697. They had much discussion pro and con but finally the commissioners insisted upon the release of all prisoners and the banishment of the French priests.

The Indians offered to set free the prisoners who should take their own choice, to go home or stay with their Indian friends, but they would not agree to drive away the "good missionaries." To which the commissioners agreed, and the old chronicler adds, "that the Indians sang the songs of Peace."

Fr. Joseph Aubrey was a missionary at Pentagoet prior to 1709. Fr. Syresne, a Catholic missionary, was on the Penobscot River prior to 1718.

The old voyagers and historians have not made it plain where the great Indian settlement was on Penobscot River. It was at Old Town or Passadumkeag.

Louis XIV, king of France, gave money to build a church at Medoctic near Eel River on the St. John in 1718, where many Maine Indians attended. It is said that the king sent over a French architect to build a chapel for worship on the Penobscot River.

Reverend Jonathan Greenleaf of Wells in his historical sketches of 1821, says it was at Indian Old Town.

Mr. Greenleaf was familiar with the Penobscot Indians and their traditions, having visited them many times.

In 1718, Fr. (Pierre) Laverjat was here on Penobscot River. His chapel was burned, probably in 1723; he went to France the same year to get assistance for his church. He probably went afterward to Medoctic on the St. John River. He was at Passawamske on Penobscot River in 1727; this, I think, was Passadumkeag.

"After the retirement of Fr. Syresne and Fr. Laverjat, there is no evidence of any resident pastor of the Catholic Missions of Maine" for many years, unless it was Fr. Francois E. Lesuer.

The Bangor Theological Seminary

Mrs. Abigail Bailey was the wife of the Newcastle minister, Rev. Kiah Bailey, and was the first person that I learn of who suggested a theological seminary in Bangor. Prior to this time she had this matter of religious education in her mind.

Reverend David I. Cushman, successor of Reverend Kiah Bailey, in his history of Newcastle, gives her full credit.

She was a woman of great ability. In 1814 she wrote to Mrs. Jacob McGaw, urging her to make an effort to collect a Sabbath school in Bangor for the benefit of the children and youth.

Mrs. McGaw was a Godly woman and she employed Miss Martha Allen as superintendent of the Sabbath school in Bangor and this was the first in the town.

I believe at the suggestion of Mrs. Bailey, that Reverend Kiah Bailey, Reverend John Sawyer, who had moved to Bangor from Boothbay, and Reverend Jotham Sewell of Chesterville, all more or less missionaries, had conferences about the needs of the newer part of the State in 1810-11.

Their first thought was to form a religious education society, rather than a seminary. This matter was talked over with other Maine ministers and the result was a petition to the General Court, and an act, just what they wanted, drawn by that ever fast friend of the seminary, Samuel E. Dutton, Esquire, of Bangor, was passed:

"An Act to Incorporate the Society for Theological Education. Approved 27 Feb., 1812. To assist those well disposed young men that are desirous of entering into the gospel ministry but by a deficiency of pecuniary resources are unable to qualify themselves for a station so important and useful."

The corporators were: Rev. John Sawyer, Bangor, 1806-1813; Rev. Eliphalet Gillett, Hallowell, 1793-1827; Rev. Kiah Bailey, Newcastle, 1797-1823; Rev. Jotham Sewell, Chesterville, 1786-1849; Rev. Francis Brown, Yarmouth, 1810-1815, President Dartmouth college; Rev. William Jenks, Bath, 1808-1812; Rev. Asa Rand, Gorham, 1809-1822; Rev. Edward Payson, Portland, 1807-1827; Rev. Asa Lyman, Bath, Windham; Rev. David Thurston, Winthrop, 1807-1851; General Henry Sewall of Augusta; Doctor Ammi R. Mitchell, North Yarmouth.

This act did not prove to be satisfactory and the same parties came to the conclusion that a school or seminary was needed to carry out the purposes set forth in the act.

Another charter was asked, and granted by the General Court in 1814, which was as follows:

"An Act to Incorporate the Maine Charity School in the county of Hancock. Approved Feb. 25, 1814. To establish a literary seminary." Names of trustees in the act were: Rev. John Sawyer of Bangor, Rev. Kiah Bailey of Woolwich, Rev. Eliphalet Gillett of Hallowell, Rev. William Jenks of Bath, Rev. Mighill Blood of Bucksport, Rev. Asa Lyman of

Windham, Rev. David Thurston of Winthrop, Rev. Harvey Loomis of Bangor, Hon. Ammi R. Mitchell of North Yarmouth, Samuel E. Dutton, Esquire, of Bangor.

This was an honest attempt to provide a seminary of learning for poor men, to fit them to preach in the newer settlements.

The early trustees were most of them college graduates, but had not what would now be called a theological education. They studied theology with ministers of note. In this last act "Father Sewell" dropped out as trustee, probably at his own request.

The scheme moved slowly, the war was on, and the people were poor. It was not organized for two years.

Reverend Doctor Enoch Pond in his historical address, July 2, 1870, says that the first meeting of the trustees "was held at the house of Major Samuel Moor in Montville, in May, 1816." Why the meeting was held there is a puzzle.

Mr. Joseph Williamson of Belfast writes me that Moor's name does not appear on the town books, and that the town clerk never heard of him. Mr. Williamson adds, "neither the list of military officers nor of tavern keepers include him." At that period, Montville was not on any thoroughfare; in fact there was no stage route through it from Belfast to Augusta until much later. I cannot conceive why the trustees of the school should organize there unless to combine the interests of Lincoln, Kennebec and Hancock Counties.

Nevertheless, Samuel Moor of Davistown (Montville), had lived there in January, 1800, and in Searsport in 1816, so Hancock records say.

Allen's biographical dictionary says that one Samuel Moor died in Albion, October 21, 1854, aged nearly one hundred and six.

The officers chosen were: Reverend Edward Payson of Portland, president; Reverend Eliphalet Gillett of Hallowell, vice president; Reverend Kiah Bailey of Newcastle, secretary; and Samuel E. Dutton, Esquire, of Bangor, treasurer.

At this time Hampden was the largest town on Penobscot River. (In 1820 it was larger than Bangor.)

General John Crosby of Hampden was one of the merchant princes of the State. At one time he imported more goods from the West Indies than any other man in the State. If the sails of

his ships did not whiten every sea they came nearer to it than any other Maine man.

A kinsman of mine, who was captain of one of his ships, was in France during one of the French revolutions, 1792-1794, and stayed there with his ship for nearly two years.

General Crosby worked hard to remove the shire town of Hancock County from Castine to Hampden, and barely missed success.

Under all these circumstances and with the powerful influence of General Crosby in its behalf, it was thought best to locate in Hampden.

The academy there was incorporated, March 7, 1803, and was the first of its kind on the Penobscot River. Its building had just been completed and a room was hired in it for the use of the students and for which rent was paid.

The seminary was opened in October, 1816. The first year it had one professor, Reverend Jehudi Ashmun. In 1817, the Reverend Abijah Wines was added. He graduated at Dartmouth College in 1794, and a third was also added, Ebenezer Cheever, who graduated at Bowdoin College in 1817.

In 1817, Mr. Dutton resigned the office of treasurer and Eliashib Adams was chosen in his stead, November 26. He held the office nineteen years. (His grandson is now the treasurer.) The same day it was voted to pay General Crosby twenty dollars, probably for the rent of the academy building.

In 1818 the trustees voted to change the location and give it to the town that would subscribe the largest sum for the maintenance of the institution. Reverend Mighill Blood of Bucksport, Samuel E. Dutton of Bangor and Thomas Adams of Castine were appointed a committee to receive subscriptions. As near as I can see they were as follows.

Castine	$7644
Bucksport	6200
Hampden	7751
Brewer	8468
Bangor	8960

And Bangor got it. I fear that not all the subscriptions were paid.

In the autumn of 1819 the seminary was removed to Bangor. Recitations were held in the Court House, afterward the (old) City

Hall, and in a room in the house of Alexander Savage at the corner of Main and Water Streets.

The same year the old professors or teachers resigned: Reverend Professor Ashmun went to Deer Isle, 1819 to 1831. He died at Worcester, February 11, 1833, aged sixty-seven. Professor Wines went to Africa as an agent for a colonization society. He returned and died in New Haven, August 25, 1828, aged thirty years.

Professor Cheever was minister at several places. He was a somewhat remarkable man. He died in Michigan, December 31, 1860.

Upon the opening of the seminary in 1820 Reverend John Smith was appointed professor with a salary of seven hundred dollars, "if the treasurer thought necessary for his support," and Reverend Bancroft Fowler was appointed a professor at a salary of eight hundred dollars.

They were inaugurated in March, 1820. March 8, 1820, the treasurer was authorized to "pay tuition for students at Bangor Young Ladies' Academy." I am at a loss to know what this meant unless it was for a foundation of the "English Course," we have heard so much of in later years.

Isaac Danforth of Milton, Massachusetts, gave June 11, 1821, the seminary, "a lot of land near the village of Bangor containing about seven and one-half acres," for the permanent establishment of the institution as founded and organized, with some other conditions. "If the trustees at any time fail in the performance of the conditions of the deed it shall be null and void.[a]"

Mr. Davenport was an old fashioned Orthodox Unitarian, but be believed that the institution should be permanent. He owned most all of the John Dennett estate lying on the westerly side of Union Street. He gave a lot for the Independent Congregational Unitarian Church, where their meeting-house now stands.

(To be continued.)

(a) Hancock Registry of Deeds, Vol. 7.

Sprague's Journal of Maine History

PUBLISHED QUARTERLY

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JOHN FRANCIS SPRAGUE, Dover, Maine, Editor and Publisher, to whom all communications should be addressed.
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"We must look a little into that process of nation-making which has been going on since prehistoric ages and is going on here among us to-day, and from the recorded experience of men in times long past we may gather lessons of infinite value for ourselves and for our children's children."

—JOHN FISKE.

It Spells Success

The reviews of, and kindly words of commendation for the Journal, by the press of Maine and New England, have been exceedingly gratifying.

Our rapidly increasing subscription list is not only very encouraging to the publisher but establishes beyond doubt the fact that the people of Maine are today more deeply interested in Maine History than ever before, and yet the Journal's subscription list is by no means confined to Maine for it has already reached into eight other States, all of which is a source of much encouragement and we believe it spells Success for the Journal.

Our readers are favored by a paper in this issue, from the pen of that noted and talented Maine authoress, Fannie Hardy Eckstorm, upon the important historical subject of Champlain's exploration of the Penobscot in 1604, and the result of her research as to the identical spot which he visited upon the territory where is now the city of Bangor.

We feel confident that this will be appreciated by all as it is certainly a valuable contribution to the colonial history of Maine.

Honorable Willis E. Parsons of Foxcroft, Grand Patriarch of the Grand Encampment of the I. O. O. F. of Maine, is preparing a history of Odd Fellowship in Piscataquis County, which will be published in a special issue of the Journal in the near future.

Notes and Fragments

March 29, 1913, William P. Whitehouse, Chief Justice of the Supreme Judicial Court of Maine, tendered his resignation to Governor Haines after thirty-five consecutive years of judicial life, he having attained the age of nearly seventy-one years. Governor Haines thereupon appointed the Honorable Warren C. Philbrook of Augusta, and formerly of Waterville, to fill the vacancy caused by the resignation of Chief Justice Whitehouse.

Justice Philbrook was born in Sedgwick, Maine, November 30, 1857. He was the son of Luther G. and Angelia (Coffin) Philbrook. He graduated from Colby University in 1882. He has been judge of the Waterville Municipal Court, mayor of Waterville, member of the Maine Legislature and Attorney General of Maine. He is a descendant of Thomas Philbrick, who was born in England in 1583, and came to New England from Lincolnshire, England, in 1630. The original family name is spelled in the early records as Philbrick, Philbrucke, Philbrok and Philbrook.

On the same day Justice Albert Russell Savage was appointed Chief Justice of the Supreme Judicial Court of Maine by Governor Haines, he being the eleventh Chief Justice of this court since Maine became a state in 1820.

Chief Justice Savage, son of Charles W. and Eliza M. (Clough) Savage, was born in Ryegate, Vermont, December 8, 1847, and graduated from Dartmouth College in 1871. He was a member of the Maine Legislature several terms and speaker of the House of Representatives in 1893, and was appointed a Justice of the Supreme Judicial Court in 1897. We assumed that he was a descendant of Thomas Savage who emigrated to Massachusetts from England in 1635, but upon writing to him to verify this assumption we discovered our error by the following interesting letter received in reply to our inquiry.

"Auburn, April 15, 1913.

"Dear Bro. Sprague:

"Replying to your inquiry, I will saythat I am not a descendant of the Thomas Savage of whom you speak, but I believe that my ancestors were his kin—how near I have no means of knowing.

"In a Book entitled the 'Savages of the Ards,' published in Dublin about twenty-five years ago, is found a genealogy of the Cheshire Savages whose ancestral halls were at Rock Savage, in Clifton, in Cheshire. The grandfather of Thomas Savage was Sir John Savage, sometimes Sheriff of Chester County. Thomas's father, William, seems to have settled in Taunton, where Thomas was born in 1608, as my book says. To mark the connection which I point out, or rather guess at, it is only necessary to add that over his grave in Boston the arms of "Rock Savage" were placed. Also that in the twenty-two generations of the Cheshire family, there were fourteen Johns and three Thomases, who were eldest sons.

"My eldest ancestor (Savage), of whom I have any authentic information, was married at Hartford, Conn., in 1652, and afterwards lived and died in that part of Middletown, Conn., which is now called Cromwell. He died in 1684-5. But his age, or how old he was at marriage, I have never been able to ascertain. As Hartford was settled by Parson Hooker's congregation from Newton, Mass., in 1636, I have been led to think that John's father may have been one of Hooker's congregation. And if so, John was probably a boy when they left Massachusetts. There is in Connecticut a tradition in the family that they were descended from the Cheshire branch of Savages, and there is I am told, somewhere in the Connecticut family "a very old blazon of arms identical with the arms of *Savage of Rock Savage*, County of Chester." I have never seen it, but the fact is stated in a genealogy of my own branch of Savages, published twenty or more years ago, by a careful genealogist. After my first John, there was another *John*, then a *Thomas*, then a *Thomas*, then a Seth, then a *John*, my grandfather.

"I may add that in the "Savages of the Ards" above referred to, some of the American branches are given, among them the descendants of the Boston *Thomas*, and others more or less scattered. Among the latter I found my own name.

"So that I think there is a very strong likelihood, something short of a certainty, that my *John* was kin of the Boston *Thomas*, but how near I have no means of knowing.

"This is all I know.

"Sincerely yours,

A. R. SAVAGE."

About the middle of the seventeenth century the Massachusetts Bay Colony made considerable effort to fraternize, convert and educate the Indians.

About the only one of the Colonists, however, who ever attained any degree of success in this direction was the famous linguist and preacher, John Elliott, familiar in New England history as "Apostle Elliott."

The only known result of this scheme to educate the Indians was that one Indian was a student at Harvard of the class of 1665, who succeeded in attaining the bachelor's degree. He bore the simple and easy name of Caleb Cheeshahteaumuck.

The town of Levant was incorporated June 14, 1813, and the town has decided to observe its 100th anniversary August 14, 1913. The town and Grange have united and selected a good working committee to make preparations for this event, with C. W. Fernald, president; C. F. Wilson, secretary; and B. W. Higgins, treasurer.

The town of St. Albans celebrated its 100th anniversary on June 13, 1913. Literary exercises were held in the afternoon, consisting of addresses by Honorable David D. Stewart of St. Albans, Daniel Lewis of Skowhegan and George H. Morse of Bangor. A historical sketch of the town prepared by the historical committee, David D. Stewart, Mrs. Anna L. Vining and Mrs. Myra Goodwin, was followed by speeches by Representatives of the G. A. R., the Grange and other local institutions.

Fannie Hardy Eckstorm, whose valuable paper on Champlain appears in another column, has long been a writer of note along various literary lines, more especially ornithology, local history, genealogy, the Maine Woods and wood-craft, pedagogy, literary criticism, etc.

The following comprises some of her most famous writings;

1888. The Great Auk in New England, The Auk, September, 1888.

1889. Out-of-door Papers. Eleven papers in Forest and Stream.
1891. In the Region Round Nicatowis. Ten papers in Forest and Stream, January to March 1891.
1891. Six Years Under Maine Game Laws. Eleven papers in Forest and Stream, March to July, 1891.
1893. The Baron of Pentagoet. A historical tale of St. Castin. In Historia (Chicago,) March to December.
1901. The Bird Book. (D. C. Heath & Co.)
1901. The Woodpeckers. (Houghton, Mifflin & Co.)
1902. Description of the Adult Black Merlin, in The Auk.
1904. The Death of Thoreau's Guide. Atlantic Monthly, June 1904.
1904. The Penobscot Man. (Houghton, Mifflin & Co.)
1907. David Libbey. (American Unitarian Society.)
1908. Thoreau's Maine Woods. The Atlantic Monthly.
1913. The Wasted Years. The Atlantic Monthly. (In their hands now to be published within the year.)

Revolutionary Soldiers of Piscataquis County

By Edgar C. Smith.

[For a number of years Judge Smith has been collecting material regarding the Revolutionary Soldiers, who became early settlers of Piscataquis County. Biographical sketches of seventeen of these pioneers appear in Vol. 1 of the Collections of the Piscataquis County Historical Society. It is his intention to complete the list if it is possible to obtain the data.—Editor.]

STEVENS SPOONER. Sangerville.

Stevens Spooner was the fifth in descent from William Spooner, the immigrant. William came to Plymouth in New England about 1637. In 1660 he removed to Dartmouth, Massachusetts, and died there in 1684. His oldest son was Samuel, born

January 14, 1655, probably in Plymouth; died at Dartmouth in 1739.

Daniel was the third son of Samuel, born February 28, 1694, at Dartmouth, died at Petersham, Massachusetts, in 1797. Wing, the fourth son of Daniel, and the father of the subject of this sketch, was born at Petersham, December 29, 1738, and died there December 7, 1810.

During the French and Indian war Wing Spooner enlisted, when about nineteen years of age, in the company of Captain Stone. In 1758 he was transferred to the company of Captain Alexander Dalrymple, where he had a long service. He was a pioneer advocate of American independence, and at the breaking out of the Revolution he enlisted in Captain John Wheeler's company, but was soon promoted to a captaincy.

Captain Spooner was very active in recruiting for the army, and so great was his devotion to the cause that he secured the enlistment of his two sons, Stevens and Ruggles, at tender ages, before they were actually, physically able to carry a musket. He married Eunice, daughter of Joseph Stevens, January 27, 1763, and was the father of twelve children, the eldest of whom was Stevens.

Stevens Spooner was born at Petersham, Massachusetts, August 17, 1763. On the 5th of September, 1777, at the age of fourteen years, he enlisted in his father's company, Colonel Cushing's regiment, and served three months and five days, receiving his discharge November 29. The family tradition in regard to this enlistment is that he was a servant or orderly to his father, the captain. The Spooner genealogy says he was at the battle of Bennington, but as that occurred on August 16, 1777, and his first recorded enlistment was September 5, following, it is obvious that he was not present as an enlisted soldier, although he may have been with his father in camp. He undoubtedly took part in the battle of Saratoga and was present at Burgoyne's surrender; the last named fact being recorded in the genealogy.

After his service in his father's company he next enlisted, the following summer, in the company of Captain Peter Woodbury, Colonel Jacob Gerrish's regiment; this service was from July 13, 1778, to November 9, 1778, during a part of which time Captain

Woodbury's company was with the detachment of Lieutenant Colonel Nathan Tyler's guards. During the campaign Captain Woodbury was succeeded by Lieutenant Jewett. The day following his discharge from Captain Woodbury's company, November 10, 1778, he enlisted in Captain David Jewett's company, Colonel Gerrish's regiment, of guards; he was discharged December 12, 1778.

The boy then took a well deserved rest for nearly a year. On October 5, 1779, he again enlisted, this time in Captain William Henry's company, and was discharged November 10, after a service of one month and ten days at Castle and Governor's Islands.

The summer of 1780, when he was barely seventeen years old, on July 10, he entered upon his fifth enlistment. This was in Captain Ephraim Stearns' company, Colonel John Rand's regiment. Colonel Rand's regiment was stationed at West Point and was a part of the command received by General Benedict Arnold in August, 1780, which he so traitorously planned to surrender to the British in the following September.

Stevens Spooner received his discharge from this service October 10, 1780. This was his last service of which I have found any record; certainly an honorable one for a lad. He was just past fourteen years at his first enlistment and only a little over seventeen at the end of his fifth and final one.

After his Revolutionary service he returned to Petersham and on July 2, 1787, he married Sarah, daughter of John and Rebecca (Rice) Hodgkins.

The Spooner genealogy says that he removed to Sangerville, Maine, soon after his marriage; but this is evidently an error, for on March 9, 1814, we find him conveying land in the deeds of which he recites his residence to be Eddington. (See Penobscot Records of Deeds, Vol. 1, page 326; also Hancock Deeds, Vol. 33, page 337, where on July 2, 1813, he also recites his residence as Eddington.) He probably settled in Maine soon after his marriage, but in the town of Eddington for a number of years, instead of going directly to Sangerville.

From the town records of Sangerville we find that at a meetng of the legal voters of the town held on the first Monday in April, 1815, Stevens Spooner was chosen moderator; so we may

safely infer that sometime between March 1814 and April 1815 he became a settler of the town.

On July 1, 1815, he received a deed from Calvin Sanger, the proprietor, of lot fifteen, range fifteen in Sangerville, containing one hundred and six acres, according to the Isaac Coolidge map of 1807. From 1815 to 1820 he held various town offices in Sangerville, including school committee and surveyor of lumber.

Stevens and Sarah Spooner had eight children: Lois, born December 3, 1791; Lewis, born August 23, 1793; Clarrissa, born October 26, 1795; she married Isaiah Knowlton, Esq.; Leonard, born September 10, 1798; Paul, born December 1800; Eunice, born January 2, 1802; Lucretia, born February, 1805; Daniel, born December 26, 1808.

There are three different dates given for the death of Stevens Spooner. The Spooner genealogy and the Maine genealogy, edited by Professor Little, give the date August 17, 1827. The tombstone, August 17, 1828; and the town records of Sangerville, July 17, 1827. Which is correct I am unable to determine; but the probabilities seem to me to favor that given in the town records, as that appears to have been made contemporaneously with the event.

His remains rest in the cemetery at Knowlton's Mills, East Sangerville, and as above mentioned, the spot is marked by an appropriate tablet. His wife, Sarah, survived him twelve years. She died July 4, 1840, and is buried at his side.

The St. Albans Centennial

June 13, 1913, St. Albans celebrated its one hundredth anniversary as a town. The first settlement was in the year 1800 and it was the one hundred and ninety-ninth town incorporated in the District of Maine. The celebration was under the direction of the following committees:

Centennial Committee, Stewart H. Goodwin, Henry C. Prescott, Alfred P. Bigelow.

Historical Committee, Honorable David D. Stewart, Mrs. Anna L. Vining, Mrs. Myra Goodwin.

Committee on Correspondence, Honorable Milton L. Merrill, Mrs. Susie J. Lucas, Mrs. Mabel Bigelow.

Committee on Program, Oscar W. Bigelow, Lincoln Merrick, Mrs. Lena Mebane.

Reception Committee, Mr. and Mrs. Fred Lucas, Mr. and Mrs. Daniel L. Frost, Mr. and Mrs. Louis B. Johnson, Mr. and Mrs. David R. Longley, Mr. and Mrs. H. O. Turner, Mr. and Mrs. Hugh F. Goodwin.

Committee on Decorations, Walter O. Hilton, Preston W. Libby, Mrs. Myra Brawn.

Committee on Parade and Sports, Frank N. Vining, C. J. Worthen, M. H. Martin.

Committee on Souvenirs and Badges, W. H. Watson, Miss Stella Emery, Mrs. Gladys Averill.

Committee on Refreshments, C. C. Hanson, Charles S. Hilton, Charles E. Moore.

Committee on Printing and Antiques, Albert F. Hurd, Elwyn N. Grant, Selden J. Martin.

The parade in the morning was a magnificent one for so small a town and would have done credit to a much larger town or city.

The literary exercises took place in the public square in the afternoon and evening and a great audience was in attendance. Stewart H. Goodwin acted as president of the day. Among other speakers were Honorable David D. Stewart of St. Albans, Honorable Daniel Lewis of Skowhegan, Honorable George H. Morse of Bangor, Reverend Albert W. Frye of St. Albans, Mr. F. W. Paige of Palmyra, Doctor F. O. Lyford of Farmington and Worthy Master Hugh F. Goodwin represented the Grange. Commander Otis Turner of the George A. Goodwin Post spoke for the Grand Army, and an original poem, "Echoes from Hackett's Hill," by Stewart H. Goodwin was read. The historical sketch prepared by the historical committee was exceedingly interesting.

CONTENTS

ILLUSTRATIONS

HONORABLE WILLIS E. PARSONS

of Foxcroft, Maine

Grand Patriarch of the Grand Encampment of the Independent Order of Odd Fellows of the State of Maine

Sprague's Journal of Maine History

Vol. I SEPTEMBER, 1913 No. 3

Odd Fellowship in Piscataquis County

By Honorable Willis E. Parsons

The Independent Order of Odd Fellows is now known and recognized among men as the greatest fraternal organization on the globe.

Millions are the recipients of its beneficent works and the people as well as the philanthropist would know more of that Society which labors so earnestly for the good of humanity, the alleviation of woe and the elevation of all mankind. Where did it originate? What is this remarkable Order that, not in four thousand years, but in less than a century has outgrown every other, and become the giant of them all? What is it that so appeals to the hearts of men, causing millions to worship at its shrine?

As no outline of the history of Odd Fellowship in Piscataquis County, or any other part of the jurisdiction of the Sovereign Grand Lodge, would be complete without a brief sketch of the Order, it may be well to give here some account of the origin and wonderful growth of American Odd Fellowship, now known as the Independent Order of Odd Fellows.

Odd Fellowship was first known in England in the eighteenth century, where it still exists, the Manchester Unity embracing more than a million members.

Manchester Unity

The Manchester Unity was the parent of American Odd Fellowship, which later became a separate organization, independent of the mother lodge in England, adopting the name, Independent Order of Odd Fellows, the latter being even now a much larger organization than the one which still flourishes in the home of our English ancestors.

The exact date of its birth in England has not been clearly established by antiquarians, but it is believed to have been in the first half of the eighteenth century.

In comparatively recent histories of the Order it has been claimed that the English novelist, Daniel De Foe, referred to Odd Fellows in 1745, but this, by more recent research, has been relegated to the ranks of tradition.

In 1780 the Prince of Wales, later King George the Fourth, was unceremoniously introduced into a lodge of Odd Fellows, and became a member of the Order.

This appears to be the first mention of Odd Fellows, although lodges undoubtedly existed in different parts of the Kingdom many years prior to that date. The earliest ritual extant is dated 1797.

The various lodges of England united in 1813, forming the Manchester Unity, which has so flourished to the present day.

American Odd Fellowship

American Odd Fellowship, founded in 1819, differs from the Manchester Unity both in ritual and in its beneficiary features, and although formerly connected with it, became wholly separated in 1842, becoming an independent organization.

Since that date its growth has far exceeded the most sanguine expectations of its early advocates, and in 1911 numbered 1,562,-829 male members in this country alone, while the sister Rebekahs, 450,487, made the grand total in America, 2,013,316. Those figures will be much larger in the next report as the Order has a magnificent annual increase in membership and financial strength, and is better qualified each year to fulfill its great mission among men.

Encampments

In 1825, but six years after the founding of American Odd Fellowship, the master minds that were guiding the young Order saw its incompletion and the necessity of additional degrees which

would further exemplify its grand principles, giving a broader conception of the true spirit of Odd Fellowship.

Three additional degrees were adopted, but Encampments were not organized into a separate branch until 1841. Then Friendship, Love and Truth were followed by Faith, Hope and Charity, Toleration and the Golden Rule, three degrees called the Patriarchal, Golden Rule and Royal Purple, no less beautiful and fully as important as those preceding.

Rebekah Lodges

In 1851-2, that great Odd Fellow, Schuyler Colfax, who had long been an advocate of some degree admitting the mothers, wives, sisters and daughters of Odd Fellows to a branch of the Order, succeeded in having the Rebekah branch established, and today the Rebekahs have a membership in this country of nearly three quarters of a million.

Patriarchs Militant

In 1885, the sequence of degrees was completed by the addition of Patriarchs Militant, a uniform or display branch, with the local unit called Canton, which is organized like the United States Army with Department Councils, all under the head of the Sovereign Grand Lodge.

Chevaliers must be members in good standing of some Encampment. Its growth has been rapid and Patriarchs Militant has already become an important degree in Odd Fellowship.

Early Opposition

In the early days of American Odd Fellowship much opposition had to be met and prejudice overcome by those great hearted men who labored untiringly for the good of the Order. But the fact is now recognized that of all the human agencies for the alleviation of woe, the uplift of humanity, and teaching the

Fatherhood of God and the great brotherhood of man, the Independent Order of Odd Fellows is second to none save the church of Christ, and is performing a work, far reaching in its effects, for which the church even, under its present organization, is not fitted.

They will continue, however, each in its own way, side by side to labor for the good of all mankind.

Wonderful Growth of the Order

From its small beginning in 1819, a lodge of five members, organized on the 26th of April of that year by Thomas Wildey and his four associates in the city of Baltimore, at the Sign of the Seven Stars, it has grown, in 94 years, to be the greatest fraternal organization the world has ever known, blessing its millions throughout the earth and making the habitation of man more peaceful, more happy, as the principles of Toleration and the Golden Rule permeate the sons of men, recognizing among all nations, tongues and kindreds of the earth, a universal brotherhood.

Its members embrace all classes, the plain people, whom Abraham Lincoln said God must have loved the best because he made so many of them, and men who shape public affairs, men of the press, authors, contributors to leading periodicals, lawyers and judges, men in legislatures, in the halls of Congress and in the counsels of the nation; and the influence of nearly two million voters in this country alone, exemplifying the principles of our Order, is well worthy the consideration of all.

And yet, the general public and many members of the Order have but slight knowledge of its history or the great work being accomplished at the present time.

Instead of one subordinate lodge, there were in 1911, 17,961 subordinate lodges. There is a Grand Lodge in every state and territory of the Union, with others across the sea acknowledging the authority of one supreme head, the Sovereign Grand Lodge of the Independent Order of Odd Fellows.

Over 145,000 brothers annually receive its financial aid and benefits, not as mendicants but as a matter of right. In 1911 the

figures were 145,427. Over 7,000 widowed families are cared for every year, the last report showing 7,270. Over $5,000,000.00 are annually expended in relief and benefits, the same report, 1911, showing $5,396,174.46 so expended.

Permanency of the Order

The permanency of the Order is shown by its invested funds of over $63,000,000.00. Forty-seven Odd Fellows' Homes for the aged and infirm have been established in this country, valued at $4,500,000.00 and maintained at an annual expense of over $650,000.00. Funds are rapidly accumulating for other Homes, Maine's being among the rest, and in the near future on a beautiful site at Auburn Heights in the city of Auburn, will stand an attractive, well regulated Home, with cheerful hearth and warm welcome to all needy Odd Fellows.

Lessons of Odd Fellowship

The teachings of Odd Fellowship are drawn from the most beautiful lessons of Holy Writ, and as the Savior of Men came not to save the Jew more than the Gentile, so Odd Fellowship, unrestricted by creed or nationality, reaches out toward all humanity. There is about it that which appeals to the hearts ot men and the work of Thomas Wildey, James L. Ridgely, for forty-three years Grand Secretary, and others who so impressively taught the great lessons of life, will endure forever.

Our Field of Labor

The globe is our field of labor, and Odd Fellowship has spread not only throughout our own country, but into Canada, traveled southward into Mexico, ascended the Andes and found lodgment in South America, crossed the Atlantic, and Indian Oceans, taken root in Australia, the Sandwich Islands and other isles of the sea, passed over into Germany and blessed its thousands

in the land of our Anglo-Saxon ancestors, lodged in Switzerland, the Netherlands, Denmark, Norway and Sweden, and even in far off Alaska, until today the sun does not set on American Odd Fellowship.

The young Odd Fellow, wherever he may go, marches beneath the banner of a vast army extending into many lands and wielding its influence and exerting its power in strange cities and distant states, where, though he travel east or west, tarries beneath southern skies or faces the frozen north, he will find friends of the mystic tie to extend to him a brother's welcome and fraternal greetings. In no order can young and old do more good, and no prouder legacy can you leave to your sons and daughters than knowledge that father was a good Odd Fellow.

An Example of Odd Fellowship

A noble illustration of that great principle of our Order, tolerance and the spirit of good will toward all men, which recognizes a common brotherhood and attempts to fraternize the world, was given at the session of the Sovereign Grand Lodge held in Baltimore in September, 1865, after the close of the Civil War.

At the annual sessions of the Sovereign Grand Lodge held during that four years of strife and carnage, the roll of the Southern jurisdiction was regularly called, and at the close of hostilities the Southern members were welcomed to the chairs and seats which had been held for them during the four years of separation. The roll call in '65 by the venerable Secretary, James L. Ridgely, was a notable event even in fraternal associations. Every survivor answered to his name and vacancies had been filled by southern jurisdictions so that the representation was complete. It was the first fraternization of the Blue and the Gray, and such rejoicing as was never before known in the Grand Lodge followed the scene. It was a glad reunion of long separated brethren. Tears of joy filled many manly eyes. All business was suspended and the Body immediately adjourned. It was a significant and happy illustration of the principles of Odd Fellowship.

Odd Fellowship in Maine

The first lodge in this State was organized in Portland, August 25, 1843, and for seventy years Portland has been the home of Maine Odd Fellowship. Here the Grand Lodge and Grand Encampment have their permanent headquarters, with a Grand Secretary and Grand Scribe constantly in attendance to furnish supplies, attend to necessary correspondence and render all possible assistance to other Grand Officers in the general advancement of the Order.

The Grand bodies, Grand Lodge, Grand Encampment and Rebekah Assembly, meet annually in Portland for election of officers, general legislation and necessary business of the different branches, except that once in four years they assemble in Bangor for the better convenience of the great body of Odd Fellows residing in the eastern and northern sections of the State.

Maine has been fortunate in having usually at the head of the Order and all over the State those who have believed in the principles of Friendship, Love and Truth, Faith, Hope and Charity, and who have taken Toleration and the Golden Rule as the guiding stars along life's pathway, laboring for the good of their fellowmen, until today Maine contains more Odd Fellows according to her population than any other state or principality in the world.

In 1911 there were in this State 25,447 male members and 14,340 sister Rebekahs, making a grand total of 39,787, with a gratifying annual increase which today gives us more than 40,000 members; and looking after their interest, and assisting the other Grand Officers of the State, in the office at Portland, are those splendid Odd Fellows, veterans of the service, W. W. Cutter, Grand Secretary, and Wm. E. Plummer, Grand Scribe.

Annual Benefits Paid

The Order in this State paid out in 1911, for sick benefits, funeral benefits, watching with the sick, special relief, charity, and widowed families, the grand total of $91,203.43, and that was

only an average year in Maine's work of relief among Odd Fellows and their dependent families.

The Maine Lodges and Encampments own real estate, at a low valuation, worth $500,000.00, and the cash on hand and invested funds in 1911 was $509,676.63, making a total of $1,009,-676.63, and today it exceeds that amount, with a steady annual increase.

Maine's population makes but a small part of the ninety-five millions of people in the United States, but she has no reason to apologize for her motto, Dirigo, so far as Odd Fellowship is concerned, for she still leads in the great work of the Order.

Grand Lodge

The Grand Lodge, I. O. O. F. of Maine, was organized at Portland, March 18th, 1844, under the supervision of George W. Churchill, District Deputy Grand Sire, assisted by Albert Guild, District Deputy Grand Sire of Massachusetts, New Hampshire and Rhode Island.

The petitioners for the dispensation were David Robinson, Jr., and James N. Winslow of Maine Lodge, No. 1; George W. Churchill, George W. Warren and James Smith of Saco Lodge, No. 2; Lucius H. Chandler of Georgian Lodge, No. 3; Edward P. Banks of Anc't Bros. Lodge, No. 4; John D. Kinsman of Ligonia Lodge, No. 5.

The first officers of the Grand Lodge were George W. Churchill, Grand Master; Lucius H. Chandler, Deputy Grand Master; James Smith, Grand Warden; David Robinson, Jr., Grand Secretary; J. N. Winslow, Grand Treasurer.

Grand Encampment

A Grand Encampment was organized at Portland, October 23, 1845, on petition for a charter, by Encampments, Nos. 1, 2, 3, 4, 5 and 6.

A convention had been previously held at Portland, February 19th of that year for the purpose of making arrangements to

petition the Sovereign Grand Lodge for a charter for a Grand Encampment for the State of Maine.

On call of the Scribe of the convention, the following Past Officers appeared, representing the following Encampments:

Benjamin Kingsbury, Jr., P. C. P.; Eliphalet Clark, P. C. P.; James Pratt, P. H. P.; Joseph T. Mitchell, P. H. P.; Edward P. Banks, P. H. P., of Machigonne Encampment, No. 1.

Theophilus C. Hersey, P. C. P.; Edward Wheeler, Jr., P. C. P.; James N. Winslow, P. C. P.; Nathaniel F. Deering, P. C. P.; Solomon T. Corser, P. C. P.; David Robinson, Jr., P. H. P.; Charles F. Safford, P. H. P.; George Sawyer, P. H. P.; George W. Wildrage, P. H. P., of Eastern Star Encampment, No. 2.

Allen Haines, P. C. P.; Benjamin Plummer, Jr., P. H. P., of Katahdin Encampment, No. 4.

David B. Cleaves, P. C. P.; Joseph Hardy, P. C. P.; David H. Butler, P. H. P., of Hobah Encampment, No. 5, and George H. Gardiner, P. C. P., of Sagadahock Encampment, No. 6.

The first Grand Officers were Theophilus C. Hersey, Grand Patriarch; James Pratt, Grand High Priest; Allen Haines, Grand Senior Warden; David B. Cleaves, Grand Junior Warden; Nathaniel F. Deering, Grand Scribe; Edward Wheeler, Jr., Grand Treasurer.

Maine was thus qualified in 1844 and '45 to engage in the work of the Order which has since carried Odd Fellowship into every county of the State.

The present officers of the Grand Lodge and Grand Encampment are as follows:

Grand Lodge of Maine

Louis E. Flanders,	Grand Master,	Auburn
Ellery Bowden,	Deputy Grand Master,	Winterport
Harry W. Reid,	Grand Warden,	Augusta
William W. Cutter,	Grand Secretary,	Portland
William E. Plummer,	Grand Treasurer,	Portland
Leon S. Merrill,	Grand Representative,	Orono

Charles E. Jackson,	Grand Representative,	Portland
Walter L. Pratt,	Grand Marshal,	Auburn
George T. Holyoke,	Grand Conductor,	Houlton
Rev. C. S. Cummings,	Grand Chaplain,	Auburn
Harry G. Harlow,	Grand Guardian,	Turner
H. D. B. Ayer,	Grand Herald,	North Vassalboro

Grand Encampment of Maine

Willis E. Parsons,	Grand Patriarch,	Foxcroft
Clarence E. Frost,	Grand High Priest,	Belfast
Sherman L. Berry,	Grand Senior Warden,	Waterville
Wm. E. Plummer,	Grand Scribe,	Portland
Albro E. Chase,	Grand Treasurer,	Portland
Charles E. Jackson,	Grand Junior Warden,	Portland
Alfred I. Kimball,	Grand Representative,	Norway
Isaiah G. Elder,	Grand Representative,	Brunswick
Walter H. Blethen,	Grand Marshal,	Dover
Frederick W. Hinckley,	Grand Sentinel,	Portland
Joseph T. Holbrook,	Deputy Grand Sentinel,	Bangor

Odd Fellowship in Piscataquis County

Only two years after Odd Fellowship was introduced into Maine at Portland and Bangor, it found a temporary resting place in Piscataquis, and Katahdin Lodge, No. 29, was instituted at Dover, July 3, 1845.

Its charter members were, Thomas Tash, H. G. O. Morison, A. L. Vaughan, C. P. Chandler, I. M. Gerrish, Hosea Ricker and Mordecai Mitchell. The first elective officers were, Thomas Tash, Noble Grand; H. G. O. Morison, Vice Grand; A. L. Vaughan, Secretary; Mordecai Mitchell, Treasurer.

This lodge was at first prosperous, having at one time seventy-five members. The personnel of Katahdin Lodge was rather a remarkable one, as shown in later years, as it embraced in its membership many who afterwards became prominent in their different professions.

Among them, Thomas Tash, the noted educator of Portland; H. G. O. Morison, Minneapolis lawyer; Charles P. Chandler, lawyer and colonel in the army; John H. Rice, Member of Congress; James S. Wiley, Member of Congress; Daniel D. Vaughan, prominent business man and postmaster of Foxcroft; Sumner Laughton, then of Foxcroft, noted Bangor physician; Alexander M. Robinson, then practicing law in Sebec, later a leading lawyer of Dover, holding many important positions; Charles A. Everett of Milo, later also a prominent lawyer of Dover; Thomas Proctor, then of Dover; Chester Chamberlain; Sherburn W. Elliott of Dover, many years the leading physician of that town; Eben P. Greenleaf of Williamsburg, and many others of prominence whose names would be familiar to the older residents of the State.

This lodge was organized, however, too early for so sparsely settled a community and unlike those established in the larger centers could only be temporary. Its members were scattered, many residing in other towns who could seldom attend the meetings, the work thus devolving upon a few. Some moved to distant localities, taking clearance cards, and in 1857, it was thought best to close up the affairs of the lodge.

A part of the members had, nevertheless, become so imbued with the higher principles of Odd Fellowship, that at a good deal of expense and inconvenience they joined other lodges in the Penobscot or Kennebec Valleys. Among them was Nathaniel Gray of Foxcroft, one of our honored citizens, who remained an Odd Fellow to the day of his death.

Our Lodges and Encampments

Space will not permit any but the briefest history of separate lodges, and it is not intended in this article to give anything but the most essential facts concerning the institution and growth of the several lodges and Encampments, in the chronological order in which they have taken up the work of disseminating the principles of Odd Fellowship in this section of the State; the object of the writer being to collect and preserve in compact form statistical

facts concerning the various lodges and Encampments which may be of easy access to those interested in their growth and development in our own community.

If some errors have crept in, it is due to misinformation, but in the main it will be found, I believe, a correct account of the expansion of Odd Fellowship in a section of Maine's jurisdiction which is not behind any other portion of the State in the practice and exemplification of those cardinal virtues taught by our great Order.

Friendship, Love and Truth, Faith, Hope and Charity have found faithful adherents in Piscataquis, while Toleration and the Golden Rule have appealed to the hearts of her people, and nowhere in Maine can be found more loyal Odd Fellows than those who dwell upon the hills and in the valley of our own County.

Dirigo Lodge, No. 63

Odd Fellowship was successfully introduced into Piscataquis County, January 21, 1869, under Nehemiah H. Colson, Grand Master, when Dirigo Lodge, No. 63, was instituted in the enterprising town of Milo.

There were five charter members, Thomas A. Palmer, Charles A. Snow, David B. Tolman, Richard A. Monroe and Moses Tolman, all active members, and most of them passing through the chairs more than once. David B. Tolman, one of the charter members and three times Noble Grand, is still living, and residing in the town of Milo, where, as a prominent and respected citizen, interested in the prosperity of his town and the well-being of the community, he has seen Dirigo Lodge from its small beginning, move steadily forward, avoiding pitfalls and the fate of Katahdin, overcoming obstacles and sometimes dissension which for the moment threatened disaster, until it has become, through the efforts of loyal Odd Fellows, thoroughly grounded and for many years has held the proud record of being one of the strong lodges of the State. It now has a membership of 250, with a steady growth.

Its name, Dirigo, was well chosen for it certainly leads in the

DAVID B. TOLMAN OF MILO

Charter Member and Past Noble Grand of Dirigo Lodge, No. 63

HONORABLE MARTIN L. DURGIN OF MILO
Past Noble Grand of Dirigo Lodge, No. 63

permanent Odd Fellowship of Piscataquis. It embraces in its membership those interested not alone in their own well-being but in the prosperity of the entire community, and prominent men of the town are enrolled as members. Among its list of Noble Grands are many whose reputation as men of worth and character, as valuable citizens of the State, are by no means confined to our own County.

It has enjoyed financial prosperity and has one of the best lodge homes in Eastern Maine, with other funds well invested. It was incorporated June 5, 1889, and moved into its new hall in October, 1890.

Dirigo has been faithful to the injunction of Odd Fellowship, "visit the sick, bury the dead and educate the orphan," and has paid out of its treasury for the purpose of benefits and aid to worthy brothers and their families since it was instituted, $15,000.

Its noble Grands have been: Thomas H. Palmer, David B. Tolman, R. A. Monroe, C. L. Mitchell, C. H. Savage, John Lindsay, J. H. Macomber, Jr., C. D. Sprague, George Gould, Thomas Stoddard, J. W. Gould, C. A. Snow, A. C. Soule, George W. Howe, Fremont French, Abner Ramsdell, C. H. Buswell, James L. Martin, C. F. Clement, George W. Daggett, I. G. Mayo, N. A. McNaughton, C. S. Harris, F. E. Monroe, Walter H. Snow, N. W. Brown, B. B. Kimball, L. J. Allen, H. W. Sargent, S. D. Buswell, F. A. Clark, James S. McNaughton, Harvey Fleming, M. L. Durgin, Louis C. Ford, W. A. Hobbs, J. F. Davis, Bert L. Gould, A. D. Whitney, Charles S. Horne, W. W. Waugh, Walter Waterhouse, L. G. C. Brown, Hollis J. Hall, Everett L. Souther, I. F. Hobbs, A. H. Chase, F. H. Gould, S. C. Gould, C. H. West, M. S. Bishop, W. M. Hamlin, B. A. Ramsdell, W. B. Hobbs.

Kineo Lodge, No. 64

The next year, March 23, 1870, Kineo Lodge, No. 64, I. O. O. F., was instituted at Dover by James E. Hazeltine, Grand Master, assisted by J. K. Merrill, Grand Representative, George H. Walden and Charles B. Nash, Past Grands, and a delegation from Milo and Bangor.

The charter members were George G. Downing, William D. Blethen, Benjamin C. Lowell, G. E. S. Bryant, Darius F. Ayer and J. B. Chase. Of this number George G. Downing is the only survivor and still resides in Dover.

The lodge was instituted in one of the small rooms in Mayo's Hall, but on invitation of Mosaic Lodge, No. 62, F. and A. M., moved into its hall in Foxcroft, then in the upper part of the old Academy building which formed a part of the Favor block.

In a few months however, Kineo Lodge purchased the upper story of the school building on School Street in Dover, known as Merrick Hall, which was occupied as a lodge room until 1887, when it moved into its present commodious quarters in the third and fourth stories of the Bank Block in Union Square.

Merrick Hall, which Kineo Lodge formerly owned and occupied, was the upper portion of the schoolhouse building on School Street in Dover, permission having been given by School District No. 1, to certain parties, to build a second story for a public hall when the schoolhouse was erected. The right and ownership of Kineo Lodge in its hall was always recognized by the district.

After the district moved into its new schoolhouse on High Street, it called a meeting of the school district to see if the district would vote to sell its school building *under* Odd Fellows hall, still recognizing the ownership of Kineo Lodge to the upper story.

Parties, however, taking the deed, claimed the whole building and tried to deprive the lodge of all right and title to the same. The matter was contested in the courts in suit versus W. D. Blethen and another lodge trustee, and is reported in the 77th Volume of Maine Reports, page 510. The hall was saved to Kineo Lodge, the Law Court fully sustaining its ownership and title. E. Flint, A. G. Lebroke and W. E. Parsons acted as attorneys for the lodge, and the latter counsel argued the case at the Law Court which was held at Bangor, June term, 1885.

Kineo Lodge, however, had outgrown its old quarters and when the Piscataquis Savings Bank erected its Bank Block, entered into a contract for ownership of the upper stories, where it has had, since 1887, commodious rooms. By recent improvements

it now has one of the finest lodge homes in the State. The invested funds of the lodge, including its real estate, amount to over $10,000. Since its institution, it has paid out, to January 1, 1912, for sick and funeral benefits, the sum of $15,071.28.

From a lodge of seven members it has become one of the most prominent lodges of the State, numbering 372, making a net gain of sixty-seven last year, and winning the proud distinction of being the banner lodge of the State. Its members are good Odd Fellows, not confining their efforts to their own lodge, and when the call was issued this year for aid for an Odd Fellows Home at Auburn, Kineo Lodge surpassed all others in the amount contributed, becoming again in that respect the banner lodge of Maine. It is still growing in numbers and maintaining that spirit of true Odd Fellowship which bespeaks for it even greater usefulness in the years to come.

Kineo's Noble Grands have been: J. B. Chase, B. C. Lowell, G. E. S. Bryant, T. P. Elliott, G. G. Downing, G. W. Pratt, Thomas Daggett, Volney A. Gray, G. G. Downing, H. N. Greeley, William F. Washburn, C. S. Ham, A. L. Ober, B. F. Hammond, N. C. Stowe, A. G. Lebroke, E. D. Wade, D. F. Ayer, A. M. Cass, W. H. Vaughan, D. E. Dinsmore, F. D. Thompson, J. C. Cross, F. D. Barrows, C. H. Mansfield, W. S. Ham, Hiram Rogers, W. H. Blethen, F. D. Folsom, J. H. Shaw, B. L. Batchelor, C. B. Chamberlain, F. E. Bailey, O. B. Chapman, R. E. Hoyt, W. P. Mansfield, S. T. Mansfield, C. W. Bradley, L. W. Pratt, C. C. Lee, H. A. Knowlton, C. L. Hoyt, W. L. Stoddard, Edward Washburn, D. A. Severance, C. B. Emerson, M. D. Hutchinson, W. W. Blethen, W. H. Bartlett, G. P. Burrill, F. E. Waterman, S. A. Annis, H. H. Maguire, J. H. Taylor, A. G. Brown, F. G. Adams, S. F. Atwood, J. J. Folsom, W. H. Day, C. S. Maguire, S. J. Law, G. R. Foss, W. E. Parsons, C. R. Bailey, A. A. Dinsmore, A. M. Pratt.

El Dorado Encampment, No. 20

The year 1874 was an eventful one in the annals of Piscataquis Odd Fellowship, as El Dorado Encampment, No. 20, of Dover, and

Good Cheer Lodge, No. 37, of Guilford, were both instituted, El Dorado antedating Good Cheer by only a few months.

It was April 14, 1874, when Grand Patriarch Warren E. Pressey, assisted by A. D. Smith, Grand Senior Warden, N. G. Cummings, Grand Scribe, J. N. Reed, Grand Representative, J. W. Sargent, Grand Representative, and Past Chief Patriarchs, instituted El Dorado Encampment, No. 20, at Odd Fellows Hall in Dover, with the following charter members:

D. F. Ayer, W. D. Blethen, N. F. Batchelor, A. H. Blood, G. G. Downing, H. S. Davis, T. P. Elliott, V. A. Gray, R. D. Gilman, C. S. Ham, C. E. Hurd, W. H. Knight, B. C. Lowell, F. D. Thompson and Edward Washburn.

El Dorado has been one of the active Encampments of the State, ready at all times to assist other Encampments in advancing the principles of Faith, Hope and Charity, Toleration and the Golden Rule, and, although the other three Encampments in this district each drew charter members from El Dorado, it has steadily advanced and now numbers 205 members.

It has always occupied Kineo Lodge rooms, moving from the old hall with Kineo in 1887, and sharing the expense of maintaining the same with the lodge. It has a good, substantial fund invested, but has paid out in benefits and aid the sum of $5,437.-01. Since it was instituted, it has admitted, advanced and exalted 317 members.

Its first Chief Patriarch was B. C. Lowell of Dover, now deceased, and the others in their order were, C. S. Ham, T. P. Elliott, G. G. Downing, V. A.. Gray, D. F. Ayer, W. F. Washburn, J. W. Robinson, F. D. Thompson, S. C. Whitcomb, W. E. Parsons, H. E. Stowe, J. H. Shaw, F. D. Barrows, Edward Washburn, C. H. Mansfield, S. T. Mansfield, W. E. Parsons, C. H. Mansfield, W. B. Knox, J. C. Cross, W. H. Blethen, S. T. Mansfield, A. M. Cass, W. F. Washburn, F. E. Bailey, G. L. Barrows, W. S. Ham, D. E. Dinsmore, R. E. Hoyt, F. B. Canney, W. L. Stoddard, H. A. Knowlton, F. D. Folsom, F. O. Lanpher, C. W. Bradley, C. L. Hoyt, S. A. Annis, F. E. Waterman, R. S. Barber, D. A. Severance, W. W. Blethen, J. J. Folsom, M. D. Hutchinson, L. C. Sawyer, F. H. Glover, W. P. Mansfield, H. H. Maguire, W. H. Bartlett, A. G.

FRED D. BARROWS OF FOXCROFT
Past Noble Grand of Kineo Lodge, No. 64

HONORABLE AUGUSTUS GARDNER LEBROKE

Past Noble Grand of Kineo Lodge, No. 64

He was born in Paris, Maine, February 9, 1823, and died in Foxcroft, Maine, July 19, 1889

Brown, J. H. Taylor, F. G. Adams, S. J. Law, C. S. Maguire, F. K. Rogan, H. K. Farnham, and the present incumbent, John T. Ayer.

Good Cheer Lodge, No. 37

Good Cheer Lodge, No. 37, of Guilford, was instituted September 24, 1874, by F. M. Laughton, Grand Master, assisted by Joshua Davis, Grand Secretary, E. A. Buck, Grand Marshal, and Past Grands of Kineo Lodge of Dover.

The charter members were, George W. Pratt, Charles Foss, John F. Sprague, Edward Swanton, C. P. Cass, J. C. Bishop and T. H. Brown.

Good Cheer has been a prosperous lodge although meeting with a heavy financial loss in having its hall destroyed by fire in 1902. It erected a much better one, however, of brick, with stores underneath. The lodge room is large and well furnished, with ample ante-rooms, all heated by steam and up to date, and is rented to the other fraternal societies in town.

The lodge now numbers 193 members and has paid out for benefits and relief the sum of $9,098.77 prior to this year. It has paid out for expenses other than benefits and charities, $15,072.57, and its total receipts up to and including last year have been $30,730.64.

Its books and records were destroyed in the fire, but its progress from year to year, as revealed by its annual reports on file at the Grand Lodge, shows it to be one of the substantial lodges of the State.

Its Noble Grands have been: G. W. Pratt, J. H. Morgan, C. H. Loring, C. F. Wharff, C. W. True, S. J. Hale, Daniel W. Hussey, Martin H. Jackson, Henry L. Thomas, Peter Cummings, Samuel M. Gile, Isaac Small, H. L. Thomas, C. W. True, Samuel Webber, A. H. McSorley, Henry L. Thomas, Stedman H. Stevens, Andrew H. McSorley, Samuel M. Gile, Ansel Jackson, Willard H. True, Hiram D. Crockett, Andrew H. McSorley, Ansel S. Whitney, Henry E. Curtis, Amos Beal, Andrew H. McSorley, Perez B. Beal, James E. Brawn, Frank S. Murray, Alex

J. Goldthwaite, Zebulon P. Stevens, Alex F. Edes, Willis M. Beal, Ernest W. Genthner, Sumner C. Bennett, Azro C. Hibbard, Jr., Millard Metcalf, A. W. Ellis, C. E. Lombard, John Houston, Louis A. Houston, A. C. Brockway, C. E. Higgins, Mellen S. Fogg, Fred Mellor, W. S. Small, Charles E. Higgins, Wilson E. Fish, Charles S. Jenkins, Selden D. Rice, E. A. Somers, Danville L. Wyman and Charles L. Adams.

Orion Rebekah Lodge, No. 16

The year 1878 saw the first Rebekah Lodge instituted in this County, when Milo again led in introducing this branch of the Order and Orion Rebekah Lodge, No. 16, was instituted in that town, October 3, 1878, by Grand Master John Read.

The charter members were, W. M. Hamlin, Mary A. Hamlin, J. W. Gould, Lucy M. Gould, A. C. Gould, Sara E. Gould, H. T. Sherburne, Avis Sherburne, C. H. Savage, Lillie Savage, W. Scripture, Hannah W. Scripture, B. A. Ramsdell, Mary E. Ramsdell, E. E. Sturtevant, Almena Hanscome, E. C. Long and Vira M. Long.

This meritorious branch of our Order has been appreciated by the Odd Fellows of Milo and their families and there are now 248 members in Orion Lodge. It has been of great assistance to Dirigo Lodge in advancing the principles of Friendship, Love and Truth, caring for the sick, maintaining a spirit of true Odd Fellowship and creating enthusiasm through the sociability of its gatherings.

It is beautiful and impressive work and many an Odd Fellow who has taken his degrees in both Lodge and Encampment, does not linger until he has the Rebekah degree. If there is no Encampment in his town he shows wisdom by going from the Subordinate Lodge into the Rebekah Lodge immediately on receiving his Scarlet degree. The Encampment degrees, however, are too important to be neglected by any one desiring to be a full Odd Fellow.

Orion's first Noble Grand was John W. Gould, and then the sisters took the ribbons and have driven most successfully since:

Lillie Savage, four terms; Sarah E. Gould, Avis Sherburne, Mary A. Hamlin, Almena Hanscome, Hannah Scripture, Serena Patten, two terms, Mary F. Hobbs, two terms, Sarah Knowles, Lydia Hobbs, Carrie A. French, Nellie Spearing, two terms, Sarah J. McNaughton, two terms, Calista Templeton, Mary Church, Lucy Bishop, R. J. Hamlin, Clara West, Nellie Ford, Delia Clement, two terms, Mary Chase, Rosa Durgin, two terms, Belle Clark, Jessie McNaughton, three terms, Mary A. Ingalls, two terms, Ada Kimball, Mabel Sargent, Ella Lovejoy, Lizzie Mayo, Mary Snow, Aldie Johnson, Annie Drinkwater, Blanche Hamlin, Mary Deane, Susie Perrigo, Marion A. Crosby, Lillian B. Pooler and Margaret Waterhouse.

Onaway Lodge, No. 106

The year 1884 saw another important step taken in the growth and expansion of Piscataquis Odd Fellowship, when Onaway Lodge, No. 106, of Monson was instituted by Grand Master J. Henry Crockett.

The charter members were, Dana Crockett, A. J. Cushman, T. P. Elliott, W. L. Estabrooke, E. J. Rankins and John F. Sprague.

It held its meetings in Masonic Hall, and when that was burned in 1910, lost heavily in paraphernalia and equipment, but November 9, 1911, found it settled in the new Masonic Hall quarters, much larger than the first and one of the best for work in Eastern Maine. New paraphernalia has been purchased and this wide-awake lodge is increasing in membership and growing in the knowledge of true Odd Fellowship, about thirty of its members being Patriarchs of El Dorado Encampment, a large class joining the present year.

It has but a small territory to draw from and yet has at the present writing 164 members, fifteen having been added this year. Harmony and Brotherly Love prevail and few lodges in the State have more nationalities on its rolls. A degree staff from Onaway recently conferred a degree in Kineo Lodge with seven nationalities represented on the team, all good workers and fully qualified to

make any man passing through their hands feel that he was henceforth a brother of the Order.

Like other lodges in the County, it has been mindful of the sick and needy and has paid out in benefits and aid, $5,866.00 since its institution.

Its Noble Grands have been: Stephen Barber, A. E. Bartlett, W. C. Brown, Neil Bruce, Dana Crockett, W. H. Davis, T. P. Elliott, W. L. Estabrooke, A. W. Farrar, S. T. Flint, E. H. Flint, C. W. Folsom, L. S. Hall, C. C. Hall, E. T. Hescock, W. R. Hughes, W. H. Hughes, S. J. Hughes, D. J. Jackson, R. J. Jones, W. D. Jones, Peter E. Johnson, F. W. Kirk, C. M. Poole, O. W. Riddle, Charles E. Sanborn, Jr., Robert Sawyer, H. E. Smith, J. F. Sprague, F. H. Sherburne, George H. Farr, Harry M. Thomas, F. J. Wilkins, R. A. Zimmerman and Arthur L. Brown, present Noble Grand.

Wenonah Rebekah Lodge, No. 11

Three years later, March 23, 1887, Wenonah Rebekah Lodge, No. 11, was instituted at Dover by Grand Master Freeman T. Merrill, George L. Godfrey, D. G. M., Joshua Davis, Grand Secretary, and Past Grands of Kineo Lodge.

The charter members were, Walter H. Blethen, Lizzie H. Barrows, Fred E. Bailey, Henry T. Boynton, Nettie M. Boynton, James Bush, Mary J. Bush, John F. Carleton, Mary A. Carleton, John C. Cross, David E. Dinsmore, Frances A. Dinsmore, Nellie M. Dinsmore, Annie Bryant Emerson, Charles B. Emerson, Edward L. Emery, Estelle M. Emery, Frank D. Folsom, Benjamin F. Farris, Hannah L. Farris, Ira S. Gould, Emily C. Hale, Charles S. Ham, Eliza A. Ham, Willis S. Ham, Fannie B. Howard, George E. Howard, Abbie S. Hoyt, Charles H. Mansfield, Mary E. Mansfield, Stacy T. Mansfield, Anna S. Norton, Samuel Norton, Elvira P. Oaks, Howard B. Oaks, Lizzie S. Pratt, L. W. Pratt, Emma Sanford, Angie M. Shaw, John H. Shaw, Albert D. Sherman, Nellie E. Sherman, Chester L. Swallow, Ella M. Swallow, Frances D. Washburn and William Washburn.

The first officers were, William Washburn, Noble Grand;

Annie B. Emerson, Vice Grand; Fannie B. Howard, Recording Secretary; Anna S. Norton, Financial Secretary; Emily J. Hale, Treasurer.

Wenonah has been one of the most active Rebekah lodges in Eastern Maine and last year was the banner lodge of the whole State, making a net gain of 90 members. It now numbers 347; 200 sisters and 147 brothers, and is still growing. There is only one larger lodge in the County, Kineo Lodge, leading with its 372 members.

Wenonah is of great assistance in the Order and fully answers the purpose for which the great founder of the Rebekah degree, Schuyler Colfax, intended. The prosperity of Odd Fellowship in this County is in no small measure due to the interest in the work evinced by the wives, sisters, mothers and daughters of the members of the Order. The sociability of the Order is also an important feature in creating enthusiasm and progress and the Rebekahs have been unusually active in sustaining its social gatherings in all parts of the County.

The Noble Grands of Wenonah have been: William Washburn, Annie B. Emerson, Frances D. Washburn, Estelle M. Emery, Nellie E. Sherman, Celia M. Downing, Elvira P. Oaks, Julia Vaughan, Emma Sampson, Lizzie Pratt, Marcia Cross, Susie Hutchinson, Abbie Hoyt, Eliza J. Waterman, Mary E. Mansfield, H. Lizzie Dinsmore, Maria Mansfield, Mae Barber, Edith N. Oakes, May E. Annis, Lucy A. Towle, May E. Adams, Van Stowe, Ethel Burrill, Minnie Ray, Della McIntire, Gertrude D. Law, M. Alma Sawyer, Lenora Day, Ethel Dunning, Helen M. Rogan.

The year 1891 was another banner year for Piscataquis Odd Fellowship, two Rebekah Lodges and one Subordinate Lodge being organized in the months of May and June, Golden Link Rebekah Lodge, No. 37, of Guilford, North Star Rebekah Lodge, No. 38, of Monson, and New England Lodge, No. 125, of Greenville.

Golden Link Rebekah Lodge, No. 37

Golden Link Rebekah Lodge, No. 37, of Guilford was instituted by Russell G. Dyer, Grand Master, assisted by Past Grands of Good Cheer Lodge and others, May 7, 1891.

The charter members were, Minnie M. Goldthwaite, A. Goldthwaite, Annie P. Goldthwaite, F. S. Murray, S. J. Hale, T. J. Chase, F. M. Sawtelle, S. H. Stevens, A. S. Whitney, Lizzie H. Whitney, J. K. Lambert, Florence Lambert, Ada L. Sawtelle, Lucretia E. Curtis, Agnes S. French, John E. French, Sarah Bennett, Velora J. McSorley, Sara A. Stevens, Ernestine Hale, and others.

It now numbers 270; 177 sisters and 93 brothers, making a good gain in membership nearly every year, and is not behind the other Rebekah Lodges in the County for good works in furthering the best interests of the Order.

It has had to change quarters twice. In 1902, when Odd Fellows Hall was destroyed by fire, it moved to Newbegin Hall, and later when the present Odd Fellows block was erected, it moved into its present quarters, finely equipped for the exemplification of this beautiful degree.

Its Noble Grands have been: Minnie M. Goldthwaite, Ella J. Edes, Almeda Jackson, Addie O. Stevens, Lizzie H. Whitney, Sara A. Stevens, Ernestine Hale, Flora E. Hibbard, Isabelle Mellor, Sara E. Skillings, Lilla J. Smith, Rose B. Page, Inez Goldthwaite, Velzora E. Arnold, Mae McCausland, Ida Brockway, Ernestine Hale, Isabelle Mellor, Mary Somers, Bessie Mellor, Myra Drew, Georgia E. Dudley, Lillian Jenkins, Beatrice Skolfield.

North Star Rebekah Lodge, No. 38

The next day, May 8, Grand Master Dyer went to the neighboring town of Monson and there, with the assistance of Past Grands, instituted North Star Rebekah Lodge, No. 38.

Its charter members were, A. E. Bartlett, Hattie Bartlett, W. C. Brown, Ada J. Brown, Angie Beal, A. J. Cushman, Annie Cushman, W. W. Crooker, Susie Crooker, J. Davison, T. P. Elliott, Sarah F. Elliott, F. W. Elliott, W. L. Estabrooke,

Hannah E. Estabrooke, C. W. Folsom, Clara Folsom, A. W. Farrar, Etta Farrar, A. S. Garland, Roxie Garland, W. A. Gray, Emma L. Gray, L. A. Hibbard, Lilla Hibbard, E. T. Hescock, Mary E. Hescock, A. H. Harding, Fae Harding, E. R. Haynes, Sarah Haynes, C. L. Hamilton, Florence Hamilton, W. R. Hughes, Mary L. Hughes, S. J. Hughes, Belle Hughes, L. S. Hall, E. L. Hall, D. J. Jackson, Bertha Jackson, Andrew Jones, R. J. Jones, Frank Kirk, Emma Kirk, Seth A. Leeman, C. W. Morrill, Mary D. Morrill, Fred Mathews, Emma Mathews, A. C. L. Nelson, R. C. Penney, Jennie Penney, Samuel Pennington, Marcia Pennington, Joseph Russell, Eliza Russell, O. J. Rice, Hannah Rice, F. H. Sherburne, Jennie M. Sherburne, William Sentner, Mary A. Sentner, R. G. Sawyer, Lydia A. Sawyer, J. F. Sprague, L. N. Smith, L. E. Stone, Vira C. Stone, G. H. Tarr, C. W. Weeks.

This lodge is also in a flourishing condition and has at the present time 165 members with a steady increase. Like its sister Rebekah Lodge in Guilford, it suffered from fire and lost everything in the way of paraphernalia and lodge property except the records and lodge seal, when Masonic Hall was burned November 8, 1911.

The 14th of last January found it settled in the new Masonic Hall and it is now well equipped in those fine quarters to continue its good work in advancing the interests of the Order and illustrating the principles of Friendship, Love and Truth.

Its Noble Grands have been: Angie Beal, Sarah F. Elliott, Mary A. Sentner, Hannah E. Estabrooke, Jennie M. Sherburne, Annie Cushman, Etta Farrar, Roxie Garland, Lizzie Davison, Hattie Bartlett, Mary E. Hescock, Anna J. Davis, Adelia O. Blake, Kate E. Riddle, Maggie Smith, Annie Glover, Sarah S. Poole, Ethel Hescock, Delta Flint, Mary Jones, M. Augusta Wing, Laveda W. Farrar, Minnie H. Knight, Maude Bray.

New England Lodge, No. 125

June 15th, 1891, Grand Master Russell G. Dyer again visited Piscataquis, and instituted New England Lodge, No. 125, at Greenville.

The charter members were, W. I. Gerrish, A. J. Moore, John Morrison, Ed. Henderson, Levi Newton, Murdock McLean, W. O. Hilton, Henry W. Budden, Duncan Matheson, Freeman Tyler, Louis Gill, Charles L. Capen, Allan Hinds, John H. Mansell, Daniel Monroe, Amos Bulmer, A. W. Gerrish, George W. Brown, C. M. Woods, M. O. Sawyer, John G. Sawyer, M. McPheters, D. C. Phillips, Henry Cotter, John Billadeau, Henry P. Sawyer, Mark Peavy, S. E. Harford, Charles D. Shaw.

The energy of this lodge is shown from the fact that although it has but a small territory to draw from, in practically an isolated position with Moosehead Lake on the north and wilderness to the east and west, it has had a steady growth and now has 180 members.

Since its institution it has paid out in benefits and aid the sum of $2,908.53. In 1894 it moved from the old Town Hall to Society Hall in the Shaw Block, which is much better adapted to its use, furnishing an elegant home for the lodge.

Its Noble Grands have been: C. M. Woods, C. D. Shaw, L. R. Young, G. D. Sturtevant, Amos Bulmer, Freeman Tyler, M. O. Sawyer, George C. Mayo, Edward Pullen, Fred W. Ryder, Eugene Tyler, Joseph B. Potter, Clarence B. Hamilton, George W. Brown, I. A. Harris, T. E. Wood, Oren A. Young, George W. Page.

Moosehead Encampment, No. 51

Moosehead Encampment, No. 51, was instituted at Guilford by Grand Patriarch David M. Parks, assisted by other Grand Officers and Past Chief Patriarchs from El Dorado Encampment, June 29th, 1894.

The charter members were, E. W. Genthner, A. F. Edes, F. W. Kirk, J. F. Sprague, G. A. Bradman, Z. G. Stevens and C. A. Davis.

This was the second successful attempt to establish Patriarchal Odd Fellowship in Piscataquis. It succeeded so well, in fact, that a few years later an Encampment was instituted at Milo, which is now one of the active Encampments of the Order, and is making a large annual increase in membership.

HONORABLE JOHN HOUSTON OF GUILFORD
Past Noble Grand of Good Cheer Lodge, No. 37

HONORABLE MILLARD METCALF OF GREENVILLE
Past Noble Grand of Good Cheer Lodge, No. 37

Moosehead Encampment is confined practically to Good Cheer Lodge and New England Lodge of Greenville for recruits as the Monson Patriarchs are members of El Dorado at Dover. Good Cheer Lodge, however, is a good lodge and capable of sustaining a large Encampment.

Lodges are beginning to realize that their standing in the Order is better if they have a large per cent. of Patriarchs among their members, some of them claiming as high as sixty-five per cent. Kineo Lodge at Dover has over fifty per cent., and many others through the State nearly as many. As a matter of history, however, Good Cheer Lodge has not as many Patriarchs among its members as it should have. It is claimed that the prospect is good for the future, as it is made up of that class of Odd Fellows who will not be long satisfied in remaining half Odd Fellows, when the other degrees are so easily obtained and fully as important.

Moosehead now has fifty members. It lost its paraphernalia in the fire referred to, but is now well equipped and in good condition to work. It has paid out in benefits since instituted, $485.50.

Its Chief Patriarchs have been: Frank M. Briggs, J. A. Goldthwaite, A. C. Hibbard, Clarence E. Lombard, Alexander F. Edes, Clarence E. Lombard, Zebulon G. Stevens, Edward A. Somers, Charles E. Higgins, M. S. Fogg, C. W. Stevens, Arthur Witham, Fred Mellor, Elmer Stevens, Leon B. Cousins, William B. Williams, L. B. Cousins, Elmer Stevens, and Selden D. Rice.

Lakeside Rebekah Lodge, No. 116

The last Rebekah Lodge to be instituted in this County was Lakeside Rebekah Lodge, No. 116, of Greenville. This was instituted April 20, 1905, by Leon S. Merrill, Grand Master.

The names of the charter members, most of whom are still residents of Greenville and active members in the lodge, are, Eli H. Buck, Clara C. Buck, Idella A. Carleton, Harry M. Carleton, Henry N. Bartley, Nellie L. Bartley, Minnie A. Bartley, Susie M. Bartley, T. W. Bartley, Ellen Meservey, Walter Meservey, Edward Cullen, Stella M. Carleton, Lon Tyler, Eugene Tyler,

Flora Mayo, George C. Mayo, Caroline Mitchell, Peter McArthur, Elizabeth McArthur, Alice A. Carleton, Joseph B. Potter, Lillian G. Hildreth, Agnes Gregan, James Gregan, Freeman Tyler, Sadie D. Bartlett, Lulu P. McDowell, John E. McDowell, Flora B. Wood, Thomas E. Wood, Ada M. Pooler, E. M. Perry, Isaac M. Murphy, Elizabeth Hamilton, Clarence Hamilton, Aggie Potter, Moses Micue, Sarah Micue, Henry P. Sawyer, Louisa M. Sawyer, Mabel S. Hunt, Hiram Hunt, Annie E. Young, Leonard R. Young, John Arboo, Amos R. Bulmer, Blanche F. Bulmer, Nora Pooler, Mary Young, Myrtle McPheters, Nellie Masterman, Vina Evans, Elizabeth Blanchard, Lillie Brogan, Sarah L. Davis, Joseph S. Le Mieux, Laura M. Hildreth, L. L. Hildreth, Daniel C. Jardine, Irving Hamilton, David Brown.

The lodge now numbers 113 and occupies the fine lodge quarters in the Shaw Block. It is an important factor in Greenville Odd Fellowship, and like other Rebekah Lodges in the County, enjoys visitations with other lodges and does its share in maintaining the principles of the Order. It has a steady increase in membership.

Its Noble Grands have been: Elizabeth Hamilton, Stella Carleton, Mary Young, Blanche Meservey, Myrtle McPheters, Elizabeth Hamilton, Lilla Allen, Lilla Allen, Grace Young.

Washington Encampment, No. 56

The youngest Encampment in the County is Washington Encampment, No. 56, instituted at Milo, February 22, 1907, Willis A. Bailey, Grand Patriarch.

The charter members were, John E. Doble, Chester H. Buswell, Bert L. Gould, Stanley Paddock, F. A. Genthner, W. W. Waugh, L. G. C. Brown, C. W. Wentworth, C. A. Sprague, D. W. Curtis, J. F. Davis, F. R. Danforth, H. A. Snow, C. W. Conner, A. J. Pierce, A. C. Soule, Fred M. Bolster, W. E. Gammon, G. W. Johnstone.

Although only six years old, it has been so well supported by Dirigo Lodge that it now has upon its rolls 65 members. The steady growth which it has enjoyed, especially during the last two

or three years, will soon make it one of the large Encampments of the State.

When instituted, it was placed in the Bangor district, but in 1910 was transferred to District No. 11, which embraces El Dorado, No. 20, of Dover, Silver Lake, No. 30, of Dexter and Moosehead, No. 51, of Guilford, thus making a compact district, easy for visitation and district meetings, which are held each year. With the loyal support of a growing lodge, its future seems secure.

Its Chief Patriarchs in the six years of its existence have been: J. F. Davis, John E. Doble, W. W. Waugh, I. G. Mayo, W. A. Hobbs, Walter H. Snow and Hollis J. Hall.

Canton Kineo, No. 6, Patriarchs Militant

The first and only Canton of Patriarchs Militant in Piscataquis County was mustered in as Canton Kineo, No. 6, the present year, at Dover, May 21, 1913, by General Frederick W. Hinckley, Department Commander. The Commander was assisted by General Charles M. Stewart, Colonel E. E. Kirk, Lieutenant Colonel A. R. Lovette, Captain Leroy D. White, Captain H. E. Harriman, Captain J. T. Holbrook and other Chevaliers from Bangor.

An election of officers resulted in the unanimous choice of Willis E. Parsons, Captain; Calvin W. Brown, Lieutenant; Arthur A. Dinsmore, Ensign; Fred D. Barrows, Clerk; and Sanger E. Coburn, Accountant. The officers were then installed by Department Commander Hinckley.

The appointive officers are, Standard Bearer, John A. Wiles; Guard, A. G. Brown; Sentinel, G. F. Gould; Picket, S. J. Law. After the work was completed, able and interesting remarks were made by General Hinckley, General Stewart and others, and the dismissing of the Canton was followed by refreshments in the banquet hall by Caterer D. E. Foulkes of the Union Square Café.

Much enthusiasm was shown by the Chevaliers, a vote of thanks tendered Canton Bangor, and at the close of the Cantonment three ringing cheers were given for the Department Commander, and Canton Kineo, No. 6, of Dover, was launched on its

career of usefulness as a unit of Patriarchs Militant with the largest charter membership of any ever organized in this State. El Dorado Encampment alone can furnish over 200 Chevaliers.

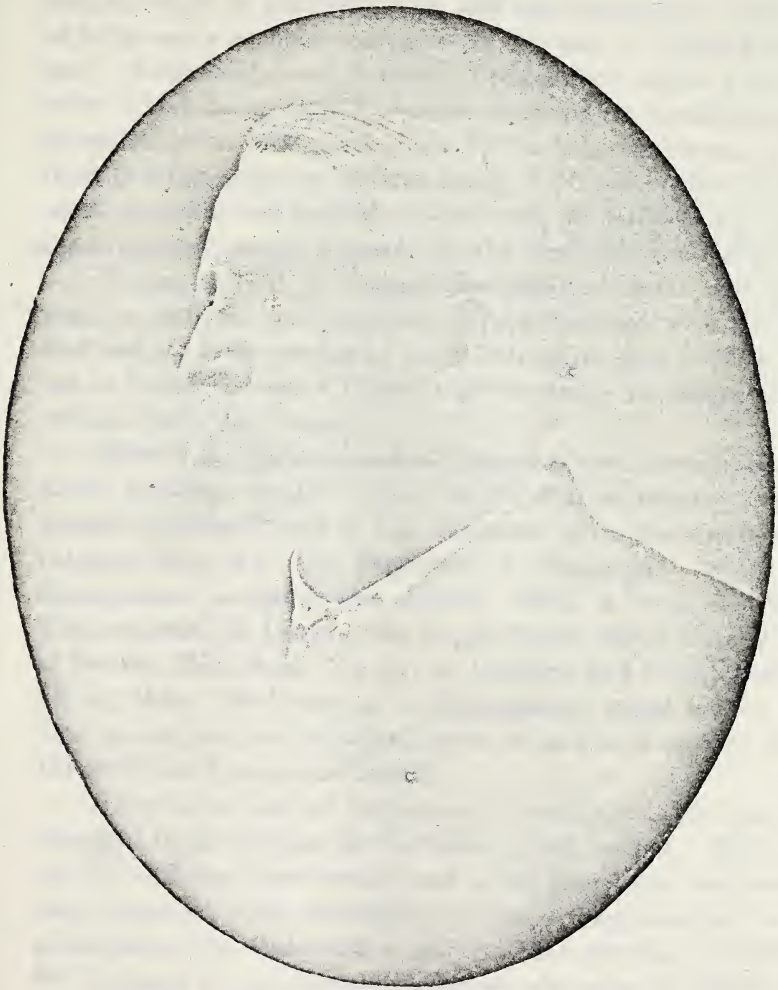
The regular meetings of the Canton will be held the third Wednesday of every month at its Armory in Odd Fellows Hall.

At its first meeting after being mustered in, the Patriarchs Militant degree was conferred and six Chevaliers added to the ranks.

The charter members are: Willis E. Parsons, Frank K. Rogan, John A. Wiles, Ralph L. Annis, F. L. Sawyer, Arthur A. Dinsmore, Calvin W. Brown, Pearl F. Sawyer, S. T. Mansfield, H. J. Merrill, A. H. Bartlett, C. S. Maguire, W. B. Blethen, F. A. Merrill, C. A. Crommett, G. F. Cudmore, Edw. A. Weed, H. E. Rowe, J. W. Leland, George E. Vague, J. T. Ayer, H. H. Maguire, A. G. Brown, S. E. Coburn, Harold K. Farnham, Oscar H. Folsom, D. E. Dinsmore, C. F. Palmer, W. F. Crommett, S. A. Annis, T. P. Elliott, F. W. Brown, Harry Coy, Fred A. Moore, Clarence E. Lafferty, Orman L. Trundy, Fred P. Ayer, A. C. Moore, G. F. Gould, A. M. Davis, Elmer E. Cole, E. H. Nickerson, F. D. Barrows, A. L. Gilman, E. A. Glover, S. J. Chase, S. F. Atwood, R. E. Hoyt, W. H. Bartlett, W. S. Ham, Charles F. Dearth, F. E. Day, W. H. True, A. M. Pratt, J. H. Taylor, E. A. Ramsdell, J. H. Shaw, John F. Sprague, W. H. Buck, F. E. Waterman, C. L. Hoyt, R. H. Sands, F. E. Chandler, George W. Harvey, L. C. Sawyer, E. D. Noyes, Edward J. Mayo, C. S. Swallow, H. F. Powers, S. J. Law, E. J. Rankins, F. T. Crommett.

Honorable John F. Sprague of Dover, for aid rendered in the organization of different branches of the Order, has a record unequaled in this County, if not in the State: five times his name has appeared as charter member, first in Good Cheer Lodge, No. 37, of Guilford, then Onaway Lodge, No. 106, and North Star Rebekah Lodge, No. 38, both of Monson, Moosehead Encampment, No. 51, of Guilford, and this year, Canton Kineo, No. 6, of Dover.

HONORABLE JOHN F. SPRAGUE OF DOVER
Past Noble Grand of Onaway Lodge, No. 106



LOUIS C. FORD, M. D., OF MILO
Past Noble Grand of Dirigo Lodge, No. 63

Our Fraternity

All branches of the Order in Piscataquis have shown a most laudable spirit of good fellowship and true fraternity. Visitations of lodges are a common occurrence in this part of Maine's jurisdiction. Subordinate and Rebekah Lodges have social gatherings, other lodges being invited, degrees conferred on candidates, entertainments given with good music by the lodge orchestra, at which friendly interchange of remarks under the Good of the Order are often inspiring and helpful to the work, all followed by a sumptuous banquet usually prepared by the local Rebekah Lodge.

Frequently old El Dorado Encampment holds such gatherings, or loads its paraphernalia on the train and with its degree staff and a goodly number of other Patriarchs, goes to Milo, Monson or Dexter to work a degree and sometimes to Bangor or other sections out of the County.

Silver Lake Encampment at Dexter is a wide-awake Encampment, growing rapidly. Most of its charter members were El Dorado Patriarchs, and a true brotherly spirit has always existed between them and the Patriarchs of Piscataquis. Silver Lake Encampment is also in this district, which is composed of four Encampments, El Dorado, No. 20, at Dover, Silver Lake, No. 30, at Dexter, Moosehead, No. 51, at Guilford and Washington, No. 56, at Milo. Its history as an Encampment might well be given here, except that this article purports to be a brief account of Odd Fellowship in Piscataquis County.

This fraternizing of Lodges and Encampments has been very beneficial to all branches of the Order in this section. Enthusiasm for the work has been created and social intercourse has strengthened fraternal ties, developing a deeper appreciation of the principles of the Order and a unity in that purpose of extending its blessings to still greater numbers who may be found ready to assume its obligations. It has proved a potent factor in the steady growth of Odd Fellowship in this district.

The Lodges and Encampments in this County, some of them instituted in recent years and all of small beginning, have paid out in relief to its members and the needy, $51,000.00. This is surely a magnificent relief fund in a small community like ours, but

while the command of our Order is to "visit the sick, relieve the distressed, bury the dead and educate the orphan," it is by no means the most important part of our great institution.

We strive to elevate all mankind; to improve the character of man, to awaken in him a higher conception of his capabilities for good, to enlarge the sphere of his affections, and prepare him for the "true, fraternal relation designed by the Great Author of his being."

What Odd Fellowship means to the community, state or nation in which it flourishes, only members of the Order familiar with its principles and its profound teachings as an institution can know. It recognizes all men as brothers, and so cordial and friendly are the relations of its members that politics or religion are never discussed and so far as known never thought of in the lodge room. There is no caste. Here the rich and the poor, the high and the low, meet on a common level, all learning humility and the essential features of the great lessons of life.

It makes for better citizenship, and good citizens make a great Republic. Paul reasoned of righteousness, temperance and a judgment to come. So Odd Fellowship teaches righteousness, right living, just precepts and that true love of God and humanity which banishes wrong impulses from the heart so that it may not foster evil, the bane of society, the foundation of all wrong, the "progenitor of crime, hatred and violence."

And it is true that our Order has been the means whereby many a brother has received his first practical Christian lesson. Its members learn to teach, hence to know some of the most beautiful lessons drawn from Holy Writ, and as the older members have been enlightened so they strive to enlighten those who seek to become one with them, to make each new acquisition to their ranks feel as they take him by the hand and he looks them in the face, that he is in all the force of its deep meaning, a brother.

And how much of real Christianity is embraced in that word, brother. What true religion of the heart is embodied in a sincere brotherhood. How uplifting the associations of the lodge room, the home of the Odd Fellow, where the world is shut out and those who have assumed the sacred obligations find that Sympathy and Love assert their mild dominion, while Faith and Charity, so rare

in the world, here combine to bless the mind with peace and soften the heart with sympathy. Charity, Charity toward each other, Charity which suffereth long and is kind, and, recognizing the frailties of humanity, strives to help an erring or unfortunate brother with a true Christian spirit.

Temperance is also taught and no man who in any way deals in intoxicants can become a member of the Order. Not all Odd Fellows are teetotalers, but the number who are addicted to the use of intoxicating liquors is becoming less every year and an infringement of lodge rules leads to discipline and, if persisted in, to expulsion from the Order. No good Odd Fellow, however firm his control of his own appetite, sets a bad example for a weaker brother to follow. He asks not the question, "Am I my brother's keeper?" but rather, "How can my influence be extended, that I may exert a greater power for good?"

Of a judgment to come, the Odd Fellow is also reminded, and keeps in view the vanity of worldly things, the instability of wealth and power, and knowing man's mortality and the certain decay of all earthly greatness, strives for immortality in that sphere where it is fully realized that the God of nations is the Father of all men and all men are brothers.

It teaches loyalty to country and flag and the nation today is a stronger Republic by reason of nearly two million of men above the age of twenty-one within its borders, who bear aloft, side by side with the Stars and Stripes, the banner of American Odd Fellowship. That mighty host now spreading throughout Christendom with Amicitia, Amor et Veritas, inscribed upon its banner, is rapidly fraternizing the nations of earth and hastening the hour when they shall learn war no more, when one law shall bind all nations, tongues and kindreds of the earth, and that law will be "the law of universal brotherhood." The lessons of Odd Fellowship, founded upon Holy Writ and laid down in our ritual, have been prepared by the greatest minds that ever blessed this free, big-hearted country of ours and are beautiful in construction and lasting in effect.

The laws and regulations of the Order are under the Sovereign Grand Lodge, which meets annually, its legislative body being made up of two representatives from each Grand Lodge and two

from each Grand Encampment under its jurisdiction, and no abler body of men ever assembles. It has been called the senate of the world. This body keeps abreast of ever changing conditions, the needs of the Order and of the people in different nationalities where its various branches exist.

No greater agency for good to humanity now exists among fraternal associations, or was ever known to mankind. It is being recognized in other lands and the future no man can tell, but the rapid growth of the Order shows that it is more and more appreciated by men who have the good of humanity at heart. Our own County of Piscataquis is more temperate, more law abiding, more Christian in spirit, and has more good fellowship by reason of Odd Fellowship. It surely is worthy the support of every citizen who is so fortunate as to be eligible to its ranks.

To members of the Order who are familiar with its teachings, I have sometimes likened Odd Fellowship to a mighty temple, illuminating the earth, its bright rays penetrating the darkness of prejudice, hatred and violence. Within its shining portals there is no sect or creed for there the God of Nations is the Father of all men and all men are brothers.

Under its benign influence the tear of the widow is stayed and the orphan loves to linger, while the aged and infirm thank God for its protection. Before its altar strong men learn of the instability of wealth and power and that there Friendship and Love assert their mild dominion, while Faith and Charity combine to bless the mind with peace and soften the heart with sympathy. The votaries at its shrine, a mighty host among the sons of men, imbued with Toleration and the Golden Rule, Sympathy and Love, reach out toward all humanity, hastening that period when one law shall bind all nations, tongues and kindreds of the earth, and that law will be the law of universal brotherhood.

Stated Meetings of the Order

For the benefit of visiting Odd Fellows, the date of stated meetings of the different branches of the Order in this County is here given:

Subordinate Lodges

Dirigo Lodge, No. 63, Milo, each Wednesday evening.

Kineo Lodge, No. 64, Dover, each Friday evening.

Good Cheer Lodge, No. 37, Guilford, each Thursday evening.

Onaway Lodge, No. 106, Monson, each Thursday evening.

New England Lodge, No. 125, Greenville, each Monday evening.

Encampments

El Dorado Encampment, No. 20, Dover, first and third Monday evening.

Moosehead Encampment, No. 51, Guilford, first and third Tuesday evening.

Washington Encampment, No. 56, Milo, second and fourth Monday evening.

Rebekah Lodges

Wenonah Rebekah Lodge, No. 11, Dover, first and second Tuesday evening.

Orion Rebekah Lodge, No. 16, Milo, first and third Friday evening.

Golden Link Rebekah Lodge, No. 37, Guilford, first and third Friday evening.

North Star Rebekah Lodge, No. 38, Monson, second and fourth Tuesday evening.

Lakeside Rebekah Lodge, No. 116, Greenville, first and third Thursday evening.

Patriarchs Militant

Canton Kineo, No. 6, Dover, third Wednesday of every month.

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"We must look a little into that process of nation-making which has been going on since prehistoric ages and is going on here among us to-day, and from the recorded experience of men in times long past we may gather lessons of infinite value for ourselves and for our children's children."

—JOHN FISKE.

Organization

One of the most important elements which constitutes the civilization of this age, is organization. Every government in the world avails itself of this power.

A Republic like ours cannot maintain the political purity and integrity of its statesmen and leaders without more than one political party. A thorough and complete organization of these parties is necessary for them to exist. Politicians recognize the power and utility of this to a great extent; consequently men who are natural organizers are among the ablest and most successful statesmen in this country.

In the religious world it is the same. The Catholic Church owes much of its wonderful success to its perfect organization.

Now there are certain truths and principles which every one admits are right and should be promulgated.

All will admit that friendship, benevolence, love and charity should be practiced by all men.

None will deny that anything which will serve to enlighten us in regard to our duty towards each other as members of the great brotherhood of mankind should be encouraged and receive attention.

The only question that can arise is in relation to the means to be used to accomplish these results.

Fraternal orders like the Odd Fellows, have availed themselves of this mighty power of organization, for the purpose of practicing and making more perfect the application of these principles among their fellowmen.

And such orders are doing a vast amount of good in the world, and the world is beginning to understand and appreciate them. Many wonder at their success, but it is no miracle or mystery.

Where Aroostook Begins

A director traveling north over the Bangor & Aroostook Railroad was queried recently by a passenger as to where "Aroostook begins," and being unable to answer himself, asked another passenger, a girl living in this hospitable region, perhaps the most perfect combination of scenery and fertility of any county in the United States, says the Boston News Bureau. She wrote on a slip and passed over to him:—

Up where the handclasp's a little stronger,
Up where the smile dwells a little longer,
  That's where Aroostook begins.
Up where the sun is a little brighter,
Where the snows that fall are a trifle whiter
Where the bonds of home are a wee bit tighter—
  That's where Aroostook begins.
Up where the skies are a trifle bluer,
Up where friendship's a little truer.
  That's where Aroostook begins.
Up where a fresher breeze is blowing.
Where there's laughter in every streamlet flowing,
Where there's lots of reaping and lots of sowing,
  That's where Aroostook begins.
Up where the world is in the making.
Where things are new—ideals are shaping—
  That's where Aroostook begins;
Where there's more of singing and less of sighing.
Where there's lots of giving and lots of buying.
And a man makes friends without half trying—
  That's where Aroostook begins!

On Book Buying

The buying of books is a habit, to a large extent, formed by those who have a desire to read and have their own. It is a hobby, ridden by the lover of an attractive binding and a beautiful type page ; ridden also by the dilettante in some one branch of the arts or crafts. It is a dissipation, indulged in by bibliophiles who pay factitious prices for tomes whose value is determined by the date on the title page. It is a joy, whether one buys for himself or for a friend who understands; and chiefly is it so when the book attracts by its contents—its character rather than its habiliments.

Your book borrower is oftentimes a narrow man; a book buyer, never. He who has amassed a small library—or a large one, for that matter—whether he reads all his books or not, is the better for his association with them. They are windows into the world—windows that let in a little light even when they are closed. When I am in a comtemplative mood it is a pleasure merely to sit before the books that line my study walls, and con their titles. Some of these volumes have been read over and over. Of others, into which I have only dipped, there are full two score; and a few have their pages still uncut. But they are mine, and when things go wrong and life looks gray they are always there waiting to be taken under the evening lamp for companionship that is real and lasting.

ARTHUR AYERS.

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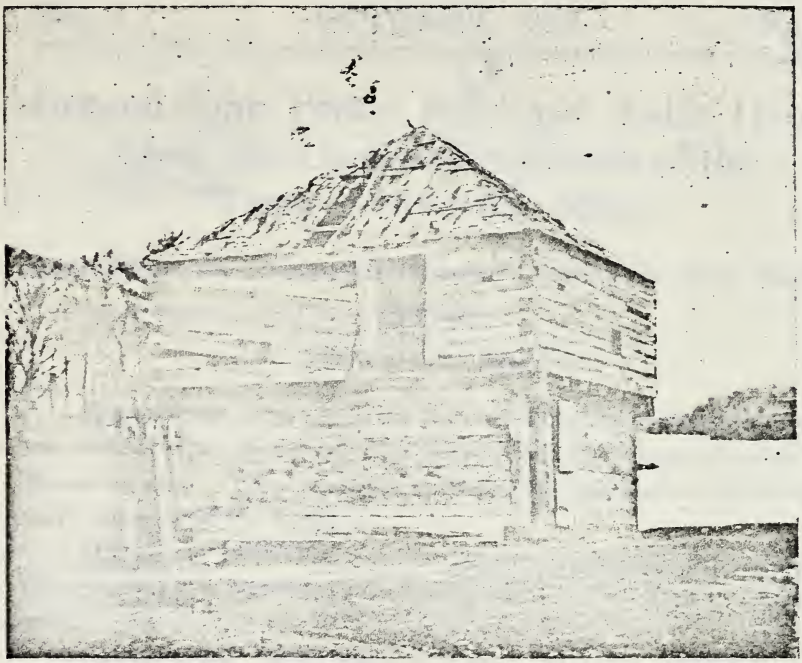

A Colonial landmark now standing in Central Maine, being situated within the town of Winslow in Kennebec County. In 1754 Governor Shirley erected quite an extensive fortification there which would accommodate four hundred men. It was situated at the junction of the Kennebec and Sebasticook Rivers, near Ticonic Falls. The above represents one of the block houses of this fortification on the same spot where it was originally built and is now known as "Fort Halifax."

Sprague's Journal of Maine History

Vol. I OCTOBER, 1913 No. 4

General John Parker Boyd and Judge Henry Orne, the Original Proprietors of the Town of Orneville, Maine

Read Before the Piscataquis Historical Society by John Francis Sprague

(Continued from Page 47.)

Henry Orne, from whom the town of Orneville derived its name, was one of the Ornes of Marblehead in the Commonwealth of Massachusetts. They were among the most prominent citizens and early patriots of the Colony.

He was a descendant in the fourth generation from Joshua Orne, who was a merchant and frequently a town officer in Marblehead.

Colonel Azor Orne, son of Joshua and the grandfather of Henry, was born in Marblehead, July 22, 1731. He began his public career in 1773 as a representative to the General Court; but he gained the most renown in 1775 at the breaking out of the Revolutionary War. He was active as a member of the Committee of Safety. He was a member of both branches of the General Court and a delegate to the Provincial Congress. With Elbridge Gerry and Jeremiah Gerry he was elected a member of the First Continental Congress.

Roads "History and Traditions of Marblehead" (1880) page 217 says of Colonel Orne: "He was an eminent patriot, freely giving his time, and loaning his money for the cause in which he was engaged."

He was a member of the Massachusetts Constitutional Convention and also of the convention called for the adoption of the Federal Constitution in 1788. He was a member of the Council in 1780 and 1788, and in 1792 was chosen an elector of President and Vice-President of the United States.

On the twenty-eighth of October, 1771, a town meeting was held in Boston to consider what action should be taken in regard

to British usurpation. At this meeting, which was undoubtedly the most important one of the kind ever held in the colony, John Hancock presided, and it has been said that then and there "the foundation was laid for the American Union."

It was at this town meeting that Samuel Adams made his famous motion that "a committee of correspondence be appointed, to consist of twenty-one persons, to state the rights of the colonists and of this province in particular, as men and christians, and as subjects; and to communicate and publish the same to the several towns and to the world, as the sense of this town, with the infringements and violations thereof that have been, or from time to time may be, made."

James Otis was chairman of this committee and a letter was prepared and sent to every town in the province. One of the first towns to respond to this spirited call was Marblehead, which they did by calling a town meeting. Thomas Gerry was moderator and a committee was chosen, of which Colonel Azor Orne was chairman; the other members being Elbridge Gerry, afterwards Vice-President of the United States, and Governor of Massachusetts, Thomas Gerry, Jr., Joshua Orne and Captain John Nutt.

Colonel Orne was subsequently made chairman of another committee known as "a committee on grievances." Colonel Orne was active in the affairs of the colony which led up to the Revolution, served in the war and was at the battle of Lexington. [a]

He was the friend and intimate associate and valued advisor of such renowned patriots as James Otis, the Gerrys, Samuel Adams and John Hancock.

Colonel Azor Orne married Sarah Gerry in December, 1785. She was a niece of Elbridge Gerry.

Azor Orne, Junior, son of Colonel Azor Orne, was born March 1, 1762, and died April 17, 1795. Very little regarding his life is obtainable, he having thus died at the early age of thirty-three years.

Judge Henry Orne, son of Azor Orne, Junior, was born in 1792 and died at Orneville, Maine, January 2, 1853.

In the early thirties of the last century there was a frenzied speculation in Maine lands. They were bought and sold at

(a) Roads History of Marblehead, p. 89.

fabulous prices and when the inevitable collapse came it left many poor and struggling towns like Milton in a most deplorable condition. [a]

The greater portion of these lands which had passed through the hands of mad speculators were now held by non-residents who refused to pay any taxes assessed upon them, and, as the State of Maine did not then have, any more than at the present time, just and efficient laws to enforce the payment of such taxes, the municipal burdens fell upon the inhabitants; in the case of Milton, incompetent and indiscreet men were often chosen town officers, who did not manage town affairs with prudence and judgment, and consequently, in 1837, a crisis in the finances of Milton was imminent.

At this time Loring [b] says that: "An individual voluntarily came to the rescue. Judge Henry Orne of Boston, who had married a niece of General Boyd, who had a large estate, who was unwilling to see all the land interest of the late proprietor rendered worthless, and who was willing to make a name and a place for himself, stepped in and undertook a work of recovery. He obtained possession of the greater part of the late proprietor's unsold land. He encouraged the town to raise and assess in a lawful and equitable manner, money to commence the payment of their debts, and readily paid his proportion. He began to erect mills at the outlet of Boyd Lake, and drew in business men. A sawmill and a first-class gristmill were a great convenience to the settlers. Judge Orne selected an elevated and pleasant tract of land, which commanded a splendid view of the lake, cleared it, and laid out an old-time 'baronial Manor'. Buildings, fields, orchards, gardens and ornamental trees were all on a large and elegant scale. A piece of primeval forest was reserved for a deer park, but this was never stocked with them.

(a) In remarking upon this condition of affairs which prevailed throughout Maine, John Hodgdon, the Land Agent, in his report of 1836 says: "The wild spirit of speculation, which so recently swept like a desolating pestilence over the whole community, turning industry and capital from their natural channels, has at length spent its fury, and men are beginning to return to their respective occupations."

(b) Loring's History of Piscataquis County (1880) p. 199.

"He was thoroughly educated and a man of refined taste. In his culture and bearing he well represented 'a gentleman of the old school,' capped with a large share of high-bred aristocracy. So in social life he had a kingdom of his own, and business alone forced outsiders to invade it. The workmen employed upon his farm had a separate house, table and style of living. He lived upon his magnificent estate until his death and departed, revered and gratefully remembered."

After the municipal regeneration of the town, prosperity returned to its chastened and wiser inhabitants. Land became saleable, population increased and schools were revived. [a]

Some of the older residents of Orneville and vicinity are yet living who remember him, and their recollections of him coincide with the foregoing.

His home was known as the "Orne Mansion," where he lived in grand style for those days, entertained brother lawyers from Dover, Foxcroft, Sebec and other places hereabouts, and exchanged visits with such prominent families as the Crosbys of Atkinson and friends from Bangor.

His hospitality was proverbial among his chosen friends and associates. When he entertained, his tables were laden, not only with the products of the farm and wild game and birds from the surrounding forests, but he had the best eatables and provisions and the choicest wines and liquors that were obtainable in the Boston markets. These were shipped to him by vessel to Bangor in large quantities and thence by teams to his home.

The late Honorable Alexander M. Robinson was for many years an intimate friend of Judge Orne and his attorney. At the time of his death he contributed the following tribute to his memory for the Piscataquis Observer in its issue of January 13, 1853.

"Judge Orne was a man richly endowed by nature and of a refined and cultivated intellect; he was descended from a distinguished ancestry; Azor Orne of Marblehead, one of the most prominent and active men of the 'OLD COLONY' at the commencement of our revolutionary struggles, was his grandfather, and

(a) Loring's History of Piscataquis County, p. 199.

his mother was a niece of the celebrated Elbridge Gerry. The Judge was educated for the bar, and commenced the practice of the law in the state of Kentucky. He soon, however, returned to his native State, and entered upon the practice in the City of Boston, where he rapidly advanced to distinction. Here he entered upon the career of politics and was an ardent supporter of Mr. Crawford, and started the newspaper which has since become the Boston Post, to support the claims of that gentleman.

"About this time he was appointed a Judge of the Municipal Court for the City of Boston. After a residence of several years in Boston, he resigned his office, abandoned the practice, and removed to the State of Ohio, where he spent several years in the pursuit of agriculture, and then removed to a plantation in the South.

"About twelve years since he came from the South to the town in this County, bearing his name, and in which he held a proprietary interest, where he has since busied himself in making improvements upon his property, and in cultivating and adorning the beautiful farm on which he resided, leading the dignified, but quiet and unobtrusive life of a country gentleman. He was a man of courteous manners and of a kindly disposition and obliging neighbor, a firm and indulgent friend, an honest man."

Since preparing the foregoing, I have found in the files of the Lewiston Journal, the following interview with Mr. Robinson above referred to, entitled "The Founders of Orneville," written by Holman Day when he was a reporter for that paper:

In the law library the other day the lawyers were talking about the romantic retreat of old Squire Orne years and years ago. The Squire was the General Knox of Piscataquis County.

Some one said I believe that it was early in the forties when he came to Maine from Boston, a disgruntled, disappointed politician. He was a nephew of the famous Vice-President Elbridge Gerry, he was a descendant from the old aristocratic stock, a man of refined literary tastes, a dignified, quiet demeanor, a large, fine looking gentleman of the old school. But he failed to get a place in Jackson's cabinet, and that failure soured him. He became a Jackson hater and sought for a corner where he might retreat from the world of politics. In those days Maine afforded plenty of favorable spots or retreats for any man who was sighing for a lodge in some vast wilderness. Mrs. Orne was a niece of General Boyd, the famous Indian fighter, who received a fortune from the British government in the recognition of his services. To the General were granted certain tracts of land in

Maine. Thus it came about that to Mrs. Orne came as a heritage lands in Piscataquis County, and to this place her husband removed their home when his political disappointment came upon him.

There's a pretty little lake in the tract. The line of the Bangor and Piscataquis Railroad* skirts it now. This body of water the Squire named Boyd Lake, a name it still bears and the township was called Orneville.

The house that he erected was a mansion in those days and here he entertained lavishly all who came into the wilderness to visit him.

There were many visitors, too, even though the stage coaches came no nearer than Bangor, two score miles away. But Mr. Orne had teams in plenty and brought guests to his house in style.

I stood at the site of the old home some months ago, remarked Mr. Robinson, and a peculiar lonesome feeling came across me. I used to attend to the Squire's legal affairs and was the executor of his estate. I used to have occasion to visit the place when everything was blooming there. But now there is only a cellar with woodbine charitably hiding some of the gaping chasm.

After the Squire died and his wife went to Boston there was a fire that completely wiped out the buildings.

I have sold that farm twice, once for $3,000 and again not long ago for $300. You may see how real estate slides down the incline.

The "Squire," we always called him by that name, brought about $40,000 to Maine with him; that was a comfortable fortune in those days; but after he died and the estate was settled I was able to rake together barely $10,000. He tried to be a business man but he was eminently unfitted for business. He had a magnificent farm that he cleared up at a great expense, but he hired large crews to work the place, and the theories that he tested were pretty expensive. He built a mill at the lake but did not give it much attention. He spent most of his time writing poetry and novels though I don't think any of them were ever printed.

To some men that life in the woods would have been monotonous but he seemed to grow happier every year. I was with him when he died and he passed with the calm content of a Philosopher.

(*) Now Bangor & Aroostook Railroad.

(Note.) I am indebted to Mrs. D. H. Danforth of Foxcroft, Maine, for some of the data herein relating to Judge Orne.)

Wayfarer's Notes

The Bangor Theological Seminary

(Continued from page 72.)

The Bangor House, and many other notable houses, as well as parks are on the same estate.

Mr. Davenport and the writer of this were born in the same town, not far apart in distance, but in years many. I take pleasure in writing of his benevolences.

Some discussion has been going on of late regarding the removal of the institution to Orono or Brunswick.

It is said to be an easy matter to remove $300,000 worth of trust funds! Nowadays it seems that a man can hardly be sure of making his own trust deed or will. A most eminent lawyer of this State lately informed me that it seemed about impossible for a man to make his own will and have it carried out. "It would seem the better and surer way to give while living."

The first class who graduated at the seminary in 1820 were:

1. Nathaniel Chapman, from Exeter, New Hampshire; minister at Bristol, Boothbay, Bremen, Camden, Thomaston, Warren, Unity; died in Pittston, April 1, 1858.

2. Ira Dunning, from New York; minister at Williamsburg, then to Detroit, Michigan.

3. Abraham Jackson, from Plymouth, Massachusetts; minister at Machias, 1821; Kingston, Massachusetts, and other places. Died at Fall River, 12 April, 1874.

4. Elijah Jones, from Brewer (Holden); minister at Minot.

5. Thomas Simpson, from Deerfield, New Hampshire; minister at Edgcomb, and other places.

6. Samuel Stowe from Barre, Vermont; minister at Cumberland, Warren, York and other places. He died in Falmouth.

7. Moses Welch is named; probably did not graduate but took a partial course; minister at Williamsburg, Amesbury, Massachusetts, and other places. Died in Wenham, Massachusetts.

Neither of these students were graduates of any college.

The first building erected was a chapel in 1823, which was occupied for a preparatory school, and for recitations and worship.

This building was where the garden of the Hamlin homestead is. It was burned in a few years. The second building was called "The Commons," built in 1827, for a boarding house and for study and dormitories. This is the house now occupied by Professors Beckwith and Ropes. [a]

The large brick building was erected in 1833; in August,

(a) December 22, 1900.

Reverend Jotham Sewell laid a corner stone (or a stone in the wall) "with trowel and mortar reminding him of his old trade."

In 1835 a committee was appointed "to lay out the ground given by Mr. Isaac Davenport as a site for the seminary into lots and to furnish a plan of buildings thereafter to be erected."

The first money paid into the treasury of the seminary was collected by Mrs. Kiah Bailey from the members of the church in Newcastle.

This church voted May 1, 1823, "unanimously to pay fifty cents a year for each member of the church, and if any member was not able it should be paid by the other members." At that time the church had about fifty-four members.

This Newcastle church kept up its interest in the seminary for many years. On the church records is the following item: November 7, 1852, Deacon George A. Thatcher, treasurer of the seminary, was present at a conference. Deacon Thatcher thanked the brethren who had recently subscribed five hundred dollars toward the endowment of two professorships.

It has had agents at different times to collect funds.

Among the first was the Reverend Jotham Sewell of Chesterville, who was one of the founders, (and grandfather of Professor Sewell, now of the seminary.) In 1822 he went South and West, and I have heard that his first subscriber in Boston was the father of Professor Ropes.

In Washington, John Quincy Adams was the largest donor. He was then secretary of state and a few years later President of the United States. I may add that he was an old school Unitarian and a great friend of Mr. Isaac Davenport.

The institution has had many donors, among whom were Doctor Jacob Hayes of Charlestown, Massachusetts; the two great East Indian merchants, Hiram and William Fogg, and also Mr. Hiram Hayes Fogg of Bangor, all cousins, and all gave their money at the request or solicitation of another cousin, the Reverend Samuel W. Hayes, a graduate of the seminary, in 1843, who loved it as "the apple of his eye."

The First Trustees

I give them as they are on the records; Reverend John Sawyer (?) was born in Hebron, Connecticut, October 9, 1755; when he was a child his father moved to Orford in northern New Hampshire.

There he worked on his father's farm until twenty-four years of age. He was said to have been a Revolutionary soldier and at the battle of Saratoga. He attended school at Hanover, New Hampshire, and entered Dartmouth college, graduating in 1785. He very soon after began to preach and was ordained minister at Orford, 1787, the place of his residence from childhood. He removed to Boothbay, Maine, where he was ordained minister of the Presbyterian church there, October 31, 1798.

He seems to have varied his pastoral labors with missionary work.

I herewith print an extract from the report of the Massachusetts Missionary Society for 1801.

"The Rev. John Sawyer commenced his mission to the settlements east of the Kennebec river in the province of Maine, August 23, 1800. During his mission he preached at Ballstown, Sheepscot, Passamaquoddy, Dennysville, Robbinston, Moose Island. The settlements on the west side of Schoodic river, Pennamaquan, Pleasant Point.

"The settlements on Penobscot and Kennebec rivers, (as far up as Camden on the former river, and West Barnardston on the latter) and at Corneville. He returned from his mission on 31st of October, having spent ten weeks in the service to which he was appointed, during which time he preached 63 sermons.

"Mr. Sawyer was very kindly received in general; but felt great inconvenience from the great disproportion between the time he had to spend, and the great extent of new settlements. He thinks there is great need of Missionaries, and a good prospect of usefulness in the eastern portion of our country.

"About this time the church became Orthodox Congregational. He was dismissed there Dec. 7, 1805. He came to Bangor about 1806, where he preached and taught school until

1812-13, when he moved to Garland, Me., where he made his home for many years.

"In one of the years he was in Bangor, between 1806-12, he attended about 100 funerals here and in the vicinity ; an epidemic raged at that time which the inhabitants called 'Black death.' Mr. Sawyer preached in many towns in the vicinity of his residence and on the upper Penobscot river. He was much interested in the Bangor Theological Seminary, and was entitled to be called one of the founders of that institution.

"On his one hundredth birthday, Oct. 1855, he made an address in the Central church in Bangor. The house was crowded and Rev. Enoch Pond, D. D., who conducted the services, remarked, 'that no one in that great assembly had ever known such an assembly before; and no one would probably ever see the like again.' "

Some years previous Mr. Sawyer had returned to Bangor where he died October 14, 1858.

2. Rev. Kiah Bailey was born at Brookfield, Mass., 11 March, 1774. He graduated at Dartmouth college 1793. He settled at Newcastle, 4 Oct., 1797 ; dismissed Sept. 24, 1823. Overseer of Bowdoin college, 1800 to 1816. Removed to Vermont, where he died at Hardwick 17 Aug. 1857.

(To be continued.)

The Aroostook War

The Smoke Talk of Doctor A. C. Hamlin, at the Tarratine Club last Saturday evening reminds the "Wayfarer" of the incidents connected with the volunteer troops in the Aroostook War.

* * * * * * * * * * *

It was the fashion to ridicule these volunteers, but they were patriotic men.

The War was just as real to them as was the Civil War to those who went South.

Governor Washburn in his account of the northeastern boundary question said that "The Aroostook War, notwithstanding the ridicule attached to some of its episodes, and its tame

conclusions, forms a chapter in the history of the State which does real honor to its border chivalry."

There were among these men many descendants of soldiers in the War of 1812, of the Revolutionary War, and of the early French War.

Some of these volunteers afterwards served with credit in the Civil War.

Major Hastings Strickland of Bangor, as sheriff, had command or oversight of the volunteers in part. February 5, he and Captain Stover Rines, and his company from Old Town, arrived at the New Brunswick line. They were accompanied by Rufus McIntire, the land agent, and several other gentlemen. The gentlemen put up at the house of one Fitsherbert, when the trespassers gathered one night and took them prisoners, and carried them to Fredericton jail. [a] In a few days after, the volunteer troops had all arrived at what is now Fort Fairfield. As soon as Governor Fairfield heard of the capture of the land agent, he appointed Colonel Jarvis of Ellsworth, provisional land agent. Colonel Jarvis immediately proceeded to the Aroostook River, arriving there February 23.

The next day he issued the following order:—

(Copy)

"Headquarters, Aroostook,
Feb. 24, 1839.

"Joseph Porter, Esquire, Sir:— You are hereby notified of your appointment as colonel of the volunteers under my direction on the Aroostook, and act accordingly, retaining at the same time your command as captain, and your lieutenant acting in your place when you are officiating as colonel.

CHARLES JARVIS,
Acting Land Agent."

March 2, 1839. Colonel Jarvis issued the following order:—

"The volunteers assembled at Fort Fairfield and its vicinity, to aid the land agent in execution of the laws of the state will

(a) Major Strickland was not taken prisoner but escaped and made an immediate journey to Augusta and informed Gov. Fairfield of the serious situation and prevailed on him to mobilize troops upon the border without further delay. "The Northeastern Boundary Controversy and the Aroostook War," (Sprague) p. 63.

parade under command of Joseph Porter, Esquire, acting as colonel, on the river opposite Fort Fairfield. Those gentlemen acting as captains will one and all take notice, and govern themselves accordingly.

"The review to take place at nine o'clock Sunday morning.

CHARLES JARVIS.

Fort Fairfield, March 2, 1839."

On the back of this order is the following endorsement in the handwriting of Colonel Porter:

"The Volunteers, 1,000 strong, were reviewed as within, by Hon. Charles Jarvis, land agent, and Hon. J. T. P. Dumont, senator from Kennebec. By order of Hon. John Fairfield, governor of Maine."

In the meantime the drafted men were on their way to Aroostook, and as they were soon to reach the seat of war, on the 19th day of March, the volunteers were discharged, and the fruits of their labors were enjoyed by those who came after them. After the decease of Colonel Porter, I found this roster of the officers of the volunteer troops. Diligent search has been made at the State House, and it is safe to say there is no record of these officers there. I ask the notice of persons who can remember back forty years, to the officers of these volunteer troops. Never before nor since was a regiment officered like it in this State, viz:

Colonel Charles Jarvis, of Ellsworth, acting land agent.
William P. Parrott, of Bangor, aide-de-camp to Colonel Jarvis.
Joseph Porter, of Lowell, colonel commanding.
Joshua Chamberlain, Jr., of Brewer, lieutenant-colonel commanding.
John Dunning, of Charleston, major commanding.
Henry W. Cunningham, of Swanville, adjutant.
Daniel Chase, of Atkinson, quartermaster.
Luther Turner, Jr., Lincoln, artillery captain.
Benjamin Drew, Dexter, artillery lieutenant.
D. L. Buzzell, Dexter, artillery lieutenant.
William Cross, Milo, artillery captain.
Ward Witham, Bangor, infantry captain.
———Rollins, Bangor, infantry lieutenant.
George W. Towle, Lincoln, rifles captain.
Thomas H. Chase, Lincoln, rifles lieutenant.
Alpheus Coburn, Lincoln, rifles lieutenant.
Jedediah Judkins, Lincoln, rifles lieutenant.
Stover Rines, Orono, infantry captain.
Thomas Hunt, Orono, infantry lieutenant.

Samuel Burr, Brewer, infantry lieutenant.
Lorenzo D. Butters, Exeter, infantry captain.
Horace Butters, Exeter, infantry lieutenant.
Ansel J. Wood, Stetson, infantry lieutenant.
Calvin S. Douty, Sangerville, infantry captain.
Charles Robinson, Dover, infantry lieutenant.
Luther Chamberlain, Foxcroft, infantry lieutenant.
Thomas Bartlett, Jr., Bangor, infantry captain.
Simon Burnet, Hermon, infantry lieutenant.
Harrison M. Crowell, Corinna, infantry lieutenant.
Henry Williamson, Parkman, infantry lieutenant.
Jacob Works, Parkman, infantry lieutenant.
Adams Macomber, Parkman, infantry lieutenant.
John Ford, Hallowell, artillery captain.
Abner True, Hallowell, artillery lieutenant.
Wallis McKennie, Augusta, artillery lieutenant.
Charles T. Dunning, Charleston, infantry captain.
Jere Page, Charleston, infantry lieutenant.
Daniel Brown, Atkinson, infantry lieutenant.
Thomas Emery, Hampden, infantry captain.
S. B. McAllister, Hampden, infantry lieutenant.
W. S. Booker, Hampden, infantry lieutenant.
Daniel Billings, Monroe, infantry acting captain.
Caleb F. Billings, Northport, infantry second lieutenant.
Alvin Nye.
Daniel Chase, Atkinson, infantry captain.
Job Parsons, Dover, infantry lieutenant.
William Brown, Atkinson, infantry lieutenant.
Nymphas Turner, Milo, infantry captain.
Asa Dow, Dover, infantry lieutenant.
Thomas Furber, Milo, infantry lieutenant.
Franklin Hussey, China, infantry captain.

A committee of the Legislature reported in March, 1840, that they "find that the total amount of the expenditures on account of the Civil posse, together with the continuation of the Aroostook road, a service which the land agent after the passage of the resolve of March 8th, 1839, authorizing the same—deemed judicious to connect with the operations of the posse—is, according to the books in the land office, one hundred nineteen thousand, two hundred fifty-three dollars and seventy-six cents."

Biguyduce

Oh, quiet town beside the sparkling bay,
  Its waters fed by Pentagoet's stream,
The light of Romance shines along your way;
  Your shaded streets and grassy headlands teem
With stirring memories of a bygone day.

And past these headlands, seeking fair renown,
  Saxon and Norman may have fared them forth
To find "a grave beneath the hemlock brown;"
  Their faces turned toward the beckoning North
That yet might hide fair Norombega Town.

Piratical D'Aulnay once reigned here,
  Two centuries and somewhat more agone;
Sailed, glad to see again his fort appear,
  Red-handed from the pillage of St. John,
And of La Tour's vowed vengeance showed small fear.

What would the valiant warrior have said
  Could it have been his fortune then to know,
La Tour's brave lady and himself being dead,
  His widow and his life-long hated foe
With sacred rites of Mother Church were wed?

A later romance comes your lore within,
  Of dusky princess and of high born knight—
A white alone mid men of darker skin;
  And round their fire we see in Fancy's light
Castin the Younger and his Indian kin.

A fleet of birch canoes once crossed the bay,
  Their painted warriors making glad return
From savage butchery and bloody fray;
  And English Falmouth, many leagues astern,
A shapeless mass of smoking ruins lay.

The savage warcry and the joyous feast
  Alike have vanished with the days gone by;
The wigwam fires' slender smokes have ceased.
  Alike have struggled for the mastery,
Dutch, French, and English, Puritan and priest.

Twice by the British Lion held a prey,
  Oh, quiet town by Pentagoet's shore,
Your streets have been: the waters of your bay
  Have echoed seaman's shout and cannon's roar.
Two flags have waved in turn in sunset's ray.

Now lulled to sleep by broad Atlantic's tides
  Or fretted by its storms, the ancient town
The scars of years by Nature's magic hides;
  And over sea and shore brooding down,
Deep peace, well earned, in calm or storm abides.

MABEL L. TRUE.

Foxcroft, Maine.

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"We must look a little into that process of nation-making which has been going on since prehistoric ages and is going on here among us to-day, and from the recorded experience of men in times long past we may gather lessons of infinite value for ourselves and for our children's children."

—JOHN FISKE.

Along the Old Savage Road

When Monson, Maine, was first settled in the early part of the nineteenth century a highway was built from Monson to the town of Greenville.

Its terminus in Greenville was at what is known as the "East Road" in the Young neighborhood, about one and one-half miles from the shore of Moosehead Lake.

This road was laid through the central portion of a plantation known as Fullerstown, deriving its name from H. W. Fuller, a prominent citizen of Augusta, who purchased three thousand acres of land of the Massachusetts Medical Society and employed Alexander Greenwood to lot it out into one-hundred-acre farm lots. In 1824, Eben and David Marble purchased what was known as the Whitney tract in this plantation and commenced to clear up farms at what has for a long time been known as Shirley Corner.

In the same year Nelson Savage made a clearing on the Little Wilson River in the same township, built mills and erected other buildings, and soon Savage's Mills was quite a busy place. Nelson Savage was also storekeeper, postmaster and ran a tavern as well. Among the settlers there was the late Clark Carter, who subsequently moved to the town of Shirley. Others who resided near the mills and along the Savage Road in Wilson and in the north part of Monson were James Savage, a brother of Nelson, Timothy

Packard, some families by the name of Jacobs, a McLanathan family and numerous others of whom there is now no history and whose record has entirely faded out.

In 1836, Fullerstown was incorporated by an act of the Legislature as the town of Wilson, but the settlement did not expand as its promoters had anticipated and twelve years later at the session of 1848 the Legislature passed an act dismembering the town and annexing parts of it to the towns of Shirley, Greenville and Elliottsville.

In those days the people appeared to have a penchant for building roads over the highest pinnacles of land, and this sentiment seemed to have predominated in Monson, and one of the steepest hills in town, Doughty Hill, was unwisely selected for the main traveled way to Moosehead Lake and the Savage Road was abandoned.

The building of a road over Doughty Hill was the last and fatal blow to the struggling hamlet along the Savage Road and by the banks of the picturesque Little Wilson River.

Monson now maintains a short piece of this old road as far as the Chandler Watson farm.

From there on is only the outline of the old Savage Road traveled only by the wild beasts, hunters for game and visiting sportsmen, for during the past fifty years a dense wilderness has grown up where once the hum of industry and toil was heard.

The huntsman and sportsman who now follow the old trails in that vicinity are startled by beholding strange signs of a former life in the midst of a wilderness. Among great spruce trees he sees old gravestones, weather-beaten and stained, but which tell of the sacred spot where loved ones were laid to rest, over whose remains the winds from the mountains now shriek their wild requiems among the branches of poplars and birches.

He views with amazement the ruins and decaying remains of homes once the scenes of activity and which once knew all the joys, sorrows, hopes, fears and the strife and friction of human life, hidden in the shadows of a dark forest.

The town has vanished from off the earth and no one remains to tell the story of its struggles, its triumphs, its defeats, the

prattling of its children, the valor of its men or the love of its women.

There you see some struggling apple trees curiously intergrown with the forestry, and near by are the fragments of a cellar wall by the side of a little brook dancing its way to the river and murmuring its song as it did when man's abode was there.

You see the remains of an old time fire-place and a chimney yet standing.

Had these silent old landmarks of a half century ago the power of speech, what secrets might they not unfold, what bright and dreary shadows of life, what delights and heartaches might they not reveal!

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JOHN F. SPRAGUE.

Sworn to and subscribed before me this eighteenth day of July, 1913.

EDGAR C. SMITH,
Justice of the Peace.

My commission expires August 16, 1918.

Notes on Judge Jonathan Sayward of York, Maine

By Frank D. Marshall

Judge Jonathan Sayward of York, Maine, was Judge of Probate and Judge of the Court of Common Pleas up to the time of the outbreak of the Revolution, at which time his commission was revoked by the Provincial Congress. He was a man of considerable means; and was largely interested in shipping, both with the West Indies and with Halifax, and during the early years of the Revolution his diary discloses that he had one ship tied up in London. His diary, kept from 1761 until his death in 1792, shows him to have been a conservative and straightforward man; a gentleman whose house was open, and who fittingly entertained many of the distinguished men of the day. Previous to the Revolution his business correspondents in Boston were the Hancocks, both father and son. He was a personal friend of Sir William Pepperill and Colonel Sparhawk, and especially during his latter years, of Judge David Sewall, his fellow townsman; also of the Reverend Isaac Lyman, minister of the old First Parish in York, and who was grandfather or greatgrandfather of President Eliot. The Judge was a Deacon of this church.

On the evening of the 20th of April, 1775, news of the Battle of Lexington reached York; next morning a company of sixty-four men, armed and equipped, under Captain Johnson Moulton started for Lexington, the first troops to leave the State of Maine. The same morning an open meeting was assembled to take action in furtherance of the cause of liberty. The records of this town meeting disclose that Judge Sayward was waited upon by a committee appointed in open meeting to learn his sentiments, and to ascertain what letters he was reported to have received from Governor Hutchinson of Massachusetts, former Royal Governor; it being reported, as the record reads, that he was not in full and hearty accord with the sentiments of the people in this dark and direful day "but rather was inclined to the contrary." Thereupon Judge Sayward came into the meeting "and made a speech which was declared satisfactory." It is evident from an examina-

tion of Judge Sayward's diary that in the turbulent times that followed the outbreak of hostilities some of the townspeople were hot-headed, and inclined to make trouble for those citizens who from natural conservatism or important business connections, such as the Judge, were slower to absolve allegiance to the Crown and take an irrevokable step to open rebellion. On May 13 of the same year he writes, "Provincial Congress Resolutions are looked on equal the laws of a kingdom and superior to our own; when and where these things will end God only knows the juditious are entirely neglected. Hot men and fiery counsels are the only men and measures approved." The record does not disclose that Judge Sayward took any part in public affairs during the succeeding six years. Until near the end of the "unhappy contest between this and the mother country," he doubted the outcome of it, but apparently held the respect of the community, and at the close of the war entered more fully into the activities of the community. We find that in 1791 the French Consul and Judge Sullivan were his guests, and on the next day President Langdon and others dined, "More good company." A few days later it is recorded: "Doctor Bullman's widow died." Doctor Bullman was the young surgeon of the Maine Regiment in the expedition against Louisburg and died at Louisburg from fever. On May 14th, 1792, is this entry in Judge Sayward's diary: "Widow of John Littlefield of Wells died this week aged about 90 year—She was originally of this town, daughter of Coll Harmon—her first husband was Richard Jacques who kill[d] the Jesuit Rally at Norregewock in 1724, her next was Elder Mayberry of York, her third her third Capt. John Littlefield of Wells."

About this time General Knox was entertained by the Judge, and the Judge in his diary speaks very highly of him.

The house in which Judge Sayward lived stands on the banks of York River. It was built about 1732 and is today in a fine state of preservation with many of its colonial furnishings. It has always remained in the family, and is now the summer residence of Doctor Leonard Wheeler of Worcester.

The following is an extract from Judge Sayward's diary:

1789.

Oct. 31st, This week hath been filled with tumultion Rejoicings and Shows

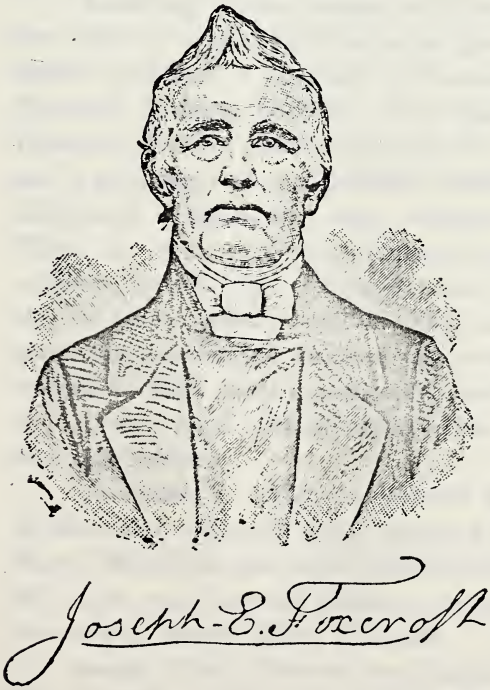
at Boston and Salem, and Newberry and Portsmouth, New Hampshire, on account of President Washington visiting the Sd places where 280 horses and a vast Crowd of Persons of all Sizes and Sexes came to see him whom they call the Saviour of America at Portsmouth he came in on a large white horse. I have since understood that he attended church in the forenoon and Mr. Buckminsters in the afternoon when he addressed the President in an elegant and politic strain and couched thus—as we have been admiring the Saviour of our Country let us now turn to the Saviour of the world he preached from those words of David. ; : Lift up the Everlasting door for the King of Glory is come.

7th. Widow Hagee died aged 82 one of the poor of this town.

9th. Made an agreeable visit to Doctor Keatings and dined Mr. Lyman and family. Mr. Emerson, my wife and self dined with them.

Joseph Ellery Foxcroft, the Original Proprietor of the Town of Foxcroft, Maine

Read before the Piscataquis Historical Society by Judge Charles W. Hayes



Joseph Ellery Foxcroft is a descendant in the sixth generation from Daniel Foxcroft, who was born in England, and was mayor of Leeds in the year of our Lord 1666. Daniel Foxcroft was a descendant of Robert Foxcroft, a resident of Foxcroft Shire in 1327, during the reign of King Edward III. Francis, son of Daniel, born November 13, 1657, settled in Boston, Massachusetts, as a merchant, and married October 3, 1682, Elizabeth, daughter of Judge and Deputy-Governor Thomas Danforth of Cambridge, Massachusetts. He held a

colonel's commission, and was judge of probate. He removed to Cambridge, where he died December 31, 1727. He was pious and of the faith of the Church of England.

Francis Foxcroft left nine children, one of whom was Thomas, Harvard College, 1714, who for many years was a distinguished and worthy preacher, pastor of the First Congregational Church in Boston. The ancestral line of the Foxcroft family, stretching back unbroken to 1327, is dotted all the way down with pious and worthy names, names known and honored by England's Kings and England's people before the continent of America was fairly discovered.

Thomas Foxcroft married Anna Cony, a sister of the wife of his brother, Judge Francis Foxcroft. They were daughters of John Cony, a goldsmith of Boston. Reverend Thomas Foxcroft and wife, Anna, were the parents of the Reverend Samuel Foxcroft, first minister of New Gloucester.

According to the records, in 1764, the proprietors of what is now the town of New Gloucester gave a call to the Reverend Samuel Foxcroft, a graduate of Harvard College, and son of the Reverend Thomas Foxcroft, then pastor of the Chauncy Street Church in Boston, and settled upon him a salary of eighty pounds, and a settlement of one hundred pounds, "to be paid in boards, clapboards, shingles, and other things suitable for his buildings." When the town of New Gloucester was organized, it assumed the support, by taxation, of the Reverend Samuel Foxcroft, who, by the old town records, was "an able, learned, orthodox minister of good conversation, to dispense the word of God to them." He erected in 1765 quite a commodious residence which is now standing and in a good state of preservation. It is the oldest house in New Gloucester.

On March 1, 1770, he married Lucy, daughter of Captain William and Elizabeth Allen Ellery of New Gloucester. She died March 25, 1783, soon after the birth of her youngest child. Of this union were born six children, the second being the subject of this sketch, Joseph Ellery Foxcroft.

Joseph Ellery Foxcroft was born March 10, 1773, married May 3, 1801, to Hannah, daughter of Benjamin Stone of Brunswick. Colonel Foxcroft, as soon as he reached his majority,

became a leading spirit in New Gloucester. In military and political affairs he was foremost. He was a merchant by trade, erecting a store near the Foxcroft mansion, where he carried on an extensive business with people for miles around. In 1800 we find him over-marching the ordinary bounds of business and exploring a township of land in the wilderness, his only access to it being on foot, and finding his way by compass and spotted trees.

The township was number 5, R. 7, North of the Waldo Patent. It was run out by Samuel and Stephen Weston of Skowhegan, in 1794, and contained seventeen thousand, nine hundred and fifteen acres, and was one of the five townships of land given Bowdoin College at the time of its incorporation. Having explored the township in company with one Thomas Johnson of New Gloucester, on January 22, 1801, Colonel Foxcroft bought it of William Martin, Reverend Elijah Kellogg and Isaac Parker, all of Portland, a committee of the college, for seven thousand, nine hundred and forty dollars, or about forty-five cents per acre. The college imposed as a condition, the settlement of twenty-four families within a given period. By his efficiency and good management the families were secured and the township became his. He continued to promote the settlement of the town, built mills and roads, and for many years visited and encouraged the settlers in every way, selling them land on favorable terms. His lands remaining unsold up to 1827, were sold at auction July 4, 1827.

The population increasing, the settlers sought incorporation, and, not because he was chief owner, but because of the esteem in which the inhabitants held him, they petitioned that the town should bear his name.

Though not a professed disciple of the Saviour, yet the early inhabitants of the town were incited and encouraged by him to meet together for religious worship on the Sabbath, and hymn and sermon books were presented by him for their use. Without a doubt, to his example and influence, the early establishment of the institutions of religion in Foxcroft may be greatly traced. He voluntarily in accordance with the reservations in his deed, set apart three lots of land, one for the first minister, one for the ministry, and one for the schools. In Penobscot County records, Volume IV, page 47, may be found the following deed recorded:

Whereas the town of Foxcroft————has taken that name without the solicitation or wish of, but as it is understood, in compliment to the Grantor hereafter mentioned————I, Joseph Ellery Foxcroft, in consideration aforesaid and of one dollar to me paid, grant to the inhabitants of Foxcroft, for the use of schools forever, Lot No. 6, R. 5, containing one hundred acres, more or less.———Provided, nevertheless, and it is hereby understood that if the inhabitants or their successors should hereafter take, or have imposed upon them any other corporate name than the present, then this deed is to be void.

Joseph E. Foxcroft.

Jan. 1, 1816.

In 1806, Colonel Foxcroft was appointed postmaster of New Gloucester, which office he held until 1841. In 1807, he was chosen to represent his native town in general court at Boston, which duty he performed so creditably to himself and his constituents, that, for the last six years of Maine's provincial connection with Massachusetts, he was re-elected without intermission. When Maine became an independent State, he was chosen a member of the convention for drafting the constitution and laying the foundation of its laws and body politic. While serving as a member of the Maine Constitutional Convention, he was a member of the committee on the constitution and was also a member of the committee on blank forms and returns of votes. In 1821 he was appointed high sheriff of Cumberland County, which office he held with honor and for a longer period than any other man has ever done. He was in this office in 1825, when General Lafayette was welcomed to the State, in which event Colonel Foxcroft was a foremost spirit. He was a contemporary and close friend of Governors King, Parris, Lincoln, Hunton, Kent and Fairfield, and of Senators Holmes, Chandler, Shapley, Dana, Ruel, Williams and Sprague. He was a member of the Massachusetts State Militia, and received his commission as colonel, April 23, 1811. The following was obtained from the Adjutant General's office, in Boston, Massachusetts:

TO WHOM IT MAY CONCERN.

Boston, March 27, 1911.

This is to certify that the following is a true extract of the Roster of Officers of the Massachusetts Volunteer Militia, relating to Joseph Ellery Foxcroft, on file in this office.

Joseph Ellery Foxcroft of New Gloucester, (Maine) was commissioned Ensign in Fourth Regiment, Second Brigade, Sixth Division, August 28, 1797. Promoted and commissioned Lieutenant, October 18, 1798. Pro-

moted and commissioned Captain, June 20, 1804. Promoted and commissioned Major May 7, 1808. (Transferred to First Regiment, First Brigade, Twelfth Division.) Promoted and commissioned Lieutenant Colonel Commandant April 23, 1811.

Rendered service in the War of 1812-14 at Portland, upon the call of the Governor to suppress a threatened invasion in 1814, from September 10th to September 24th, 1814. Honorably discharged April 22, 1815.

WILLIAM S. SIMMONS,
Lieutenant Colonel,
Adjutant General.

Colonel Foxcroft early became a Free Mason, being one of the founders of the Grand Lodge of Maine. He was also repeatedly chosen a member of the State senate. From youth till old age he was constantly filling offices of trust, and seemed to guard the interests of his town as if they had been his own personal concern. It is only the truth to say that, whether a young man engaged in rescuing primeval wilderness from the dominion of the lords of the forest, and peopling them with the abodes of civilization and Christianity, or filling one of the first offices in the county, or legislating for the interests of his native town in the mother state, or, after Maine had become a state, laying the foundations of her laws and policy, or still later sitting among her senators, we find him discharging all those duties with assiduity and faithfulness, and filling all those offices without reproach.

In the latter part of his life he became much interested in religion and church affairs, and was for several years a member of the Congregational Church of New Gloucester, and a liberal supporter of the same.

Colonel Foxcroft carried on his farm in New Gloucester as long as he lived, keeping hired help. He was always dressed in broadcloth, with white choker and tall hat and did not look as if he ever did any manual labor. He rode in a two-horse chaise, and had a covered sleigh, the only one owned in town at that time. His was the only aristocratic family in town, yet his hired help was always invited to the table with him. He was not, so far as I can learn, a college educated man, but was educated in the common schools at New Gloucester. He is described by an old gentleman, a resident of New Gloucester, as—"The most dignified, gentle, courteous man I ever met, straight as an arrow, very tall, and as a

colonel was one of the finest mounted and appearing officers ever seen in these parts."

It is further said of him that as a man he was honest, upright and truthful, genial and courteous, ever bearing about him a halo of joyousness that reflected the sunshine of a happy disposition wherever he went. As a neighbor he was kind and obliging, even to a fault, as a citizen he was public-spirited, charitable and benevolent; as a husband and father he was faithful, constant, kind and affectionate.

Colonel Foxcroft died in New Gloucester, September 1, 1852. His funeral was held at his old home, the house in which he was born and in which he had always lived, Reverend Horatio Merrill officiating, and he was laid to rest with his ancestors in the family tomb at New Gloucester.

Colonel Foxcroft's first wife died in 1806 and he married November 9, 1809, Abigail Hammond of Boston, who died in 1855.

Three children were born to Colonel Foxcroft by his first wife, Samuel, Hannah, and Joseph Ellery, Jr., who died in infancy, and one by his second wife, Abigail Catherine Mary. Hannah married Samuel E. Crocker whose son, Samuel R. Crocker, established the Literary World of Boston. The only descendants of Colonel Foxcroft now living are the children of Samuel Crocker, and the two children of Abbie Crocker Murray, now living in Canada, and the son and daughter of Abbie Foxcroft Merrill, now living in California, and who had her marriage ceremony performed in Foxcroft in honor of the Colonel's founding of the town.

Among the strong families of New England, the Foxcroft family was easily in the front rank. It was not wealth only, but culture, wide acquaintance, rich experience, clear judgment and farseeing sagacity, which made them foremost in an excellent sense of the word.

For the material for the above sketch I am indebted to the History of Cumberland County, some clippings from the Lewiston Journal of March 20, 1909, and to the kindness of the Reverend E. B. Foster, formerly of this town, now of New Gloucester, who lives in the parsonage directly opposite the old Foxcroft home,

also our president, Honorable John F. Sprague, who has furnished me some valuable data.

The following are the children of the Rev. Samuel Foxcroft:

I. Elizabeth, b. May 27, 1771, married Nov. 16, 1794, Shubal Marsh. He was born in Hingham, Oct. 6, 1766, and died Sept. 5, 1859. She died Nov. 17, 1857.

Their children were as follows: Thomas F., Shubal, Samuel, John, Elizabeth, Hannah, Joseph, Abigail and Joseph Ellery.

II. Joseph Ellery, b. March 13, 1773, of whom more further on.

III. Martha, b. Feb. 12, 1775; died unmarried.

IV. Sarah, b. April 9, 1779; married Benjamin H. Mace, a physician.

V. Lucy, b. June 21, 1779; married Joseph Thrasher. She died March 3, 1815, the mother of several children.

VI. Abigail, b. March 21, 1783; died June 28, 1809.

The children of Joseph Ellery Foxcroft were:

I. Samuel, b. Aug. 1, 1802.

II. Hannah, b. June 19, 1804. Married May 19, 1829, Samuel Eastman Crocker of Portland. He was born in Conway, N. H., March 9, 1802. Their children were:

Abby Hammond, b. Sept. 1, 1832. Died May 9, 1866. Joseph F., b. Dec. 9, 1834. Died Nov. 20, 1854. Samuel Rolland, b. Jan. 17, 1837. Hannah Stone, second, b. June 4, 1841. Died Oct. 4, 1842. Mrs. Crocker, the mother, died at her father's home, New Gloucester, Aug. 4, 1842.

III. Joseph Ellery, Jr., b. Dec. 11, 1805. Died in infancy.

IV. Abigail Catherine Mary, b. July 23, 1812, by wife Abigail Hammond. She died unmarried.

Samuel Foxcroft married in 1854, Salome, daughter of Caleb and Judith Haskell. She was born April 7, 1812, and died in Pomona, California, January 6, 1906. Mr. Samuel Foxcroft died in New Gloucester, August 8, 1882. Their only child was Abby Stone Foxcroft, born December 16, 1857, who married August 1, 1883, Frank H. Merrill in the town of Foxcroft. She died in Pomona, California, April 5, 1896, leaving two children, Joseph Foxcroft Merrill, born June 2, 1884, and Louise Foxcroft Merrill, born September 13, 1888.

The Bangor Daily News in a recent appreciative editorial notice of the JOURNAL kindly said of us: "It comes full to the brim with quaint, fanciful and accurate information, such as should be in the school libraries and homes of Maine."

The Lexington of the Seas

By John Francis Sprague

(Published by permission of the Journal of American History.)

On the nineteenth day of April, 1775, the intrepid farmers of Lexington fired the "shot heard around the world," and on the twelfth day of June, five days before the Battle of Bunker Hill, a sturdy Irishman on the easterly shore of the Province of Maine, with a handful of brave lumbermen, river-drivers, farmers, and sailors, their hearts burning with the same flame of patriotism, successfully fought the first naval battle of the American Revolution, captured the first British war vessel, was the first to haul down the British flag and bring to death the first of her captains of the sea in that great conflict for human rights.

As early as 1633 the English, perceiving that it would be of commercial importance for them to have possessions east of the Penobscot River, established a trading post on the westerly shore of Machias River [a] near where it empties into Machias Bay, and about where the village is now situated.

Claude de la Tour and his son Charles were prominent figures in the history of Acadia and New England in the seventeenth century.

This settlement had existed but a few months, when Charles de la Tour, then the French Commandant at Port Royal, regarding it as a trespass upon territory to which he held title, sent soldiers there who captured it and laid it to waste.

After La Tour's devastation of the place, no further attempts were made to hold it as a trading and military post by either the French or English for about one hundred and twenty years, except one feeble move made by the French in 1664, which proved a failure.

In 1688 Governor Andros took measures to ascertain the number of inhabitants between the Penobscot and the St Croix, and the entire number at Machias, all French settlers, was only nine, but these were not allowed to remain there unmolested, for in

(a) According to Williamson it was formerly Mechisses.

1704, the English broke up their habitations and drove them away.

In the summer of 1762 Isaiah Foster and Isaac Labree, having knowledge that there were extensive marshes of wild swail hay along the Machias River, went there with vessels for the purpose of cutting and transporting hay to their homes in Scarboro, in the Province of Maine.

While there they made an exploration of the country, and finding a large belt of valuable pine timber, through which were flowing rivers and streams leading to the bay, they decided that sawmills could be built, and an advantageous lumber trade with Boston engaged in.

The result was the beginning of the settlement of Machias the following year, and when Morris O'Brien went there from Scarboro with his six sons in 1765, and built sawmills, there were already about eighty inhabitants.

The occupations of these early settlers were generally laboring in the woods, on the drives and in the mills, and aboard the sloops and schooners, which freighted their lumber, shaved shingles, beaver skins, and other peltry to the Boston market, and returned with cargoes of provisions, merchandise, West India goods, and New England rum.

They lived quiet and peaceful lives, and their habits were simple and frugal. It is doubtful if there was in the entire domain of the Massachusetts Colony a community that would naturally have less incentive to go to war than this one. So far as known, only two of their number, Morris O'Brien and Benjamin Foster, had ever served in any army of the Colonial wars, these two having been at the Siege of Louisburg under General Pepperell.[a]

Eastern Maine was then a vast, primeval wilderness, practically undisturbed by man's activities, and this little village was not connected with the outside world by highways, other than Indian trails, and had no way of communication with the inhabitants of their own Province or the Colonies, except over the trackless ocean.

Farming did not in the first instance receive great attention, as the men attended more to avocations arising from the logging

(a) Maine at Louisburg, by Rev. Henry S. Burrage, D. D. (1910), pp. 52-133.

and lumbering business, depending largely upon the Boston market for all kinds of food supplies.

But artisans and others went there, among whom was[a] Wooden Foster, the blacksmith, who, regardless of his christian name, was to hammer out on his anvil crude forks for pitching hay and grain, which were fated to be later used as quite powerful weapons against British marines.

Then from Kittery came John Underwood,[b] who engaged in trade.

Like all New England villages of that day, among the first buildings erected was a tavern and a house of worship. The meeting-house was a crude structure, long and narrow, an entrance at one end and a rude pulpit at the other end.

In 1772, they settled a minister, the Reverend James Lyon,[c] who, three years later, became chairman of the Machias Committee of Correspondence with the Colonial Government at Boston.

Thus was begun a community, whose citizens a few years later were to write a page in their country's history inscribed with deeds of heroism and valor.

One, whose name will be forever interwoven with the story of that stirring event, was Captain Ichabod Jones. In 1765 he was a shipmaster and a person of some means, living in Boston. During that summer, he made a trip in a schooner eastward, for both pleasure and profit, stopping at Mount Desert. While in that port, he learned for the first time of the Machias settlement and went immediately there, where he disposed of his cargo of goods to good advantage, loaded his vessel with lumber, and returned to Boston.

He made other voyages from Boston to Machias, and subsequently entered into a partnership with Benjamin Foster, and others, to build a mill for sawing lumber. This mill was on the west bank of the East Machias River. He, or the partnership, also ran a store in connection with the mill business, and all of the time he was in command of one or two vessels, engaged in the lumber trade between Machias and Boston.

(a) Smith's Centennial Sketch of Machias.

(b) The Capture of the Margaretta by Geo. F. Talbot, Maine Historical Collections, Vol. 2, p. 5.

(c) Baxter Manuscripts, Vol. 14, p. 172.

He continued to do an increasing and thrifty business along these lines until 1774, when the English Parliament passed what is known in history as the "Boston Port Bill," which was an enactment that no more merchandise of any kind should be landed at or shipped from the wharves of Boston.

King George evidently labored under the delusion that the feeling of resistance to his tyranny was confined to the people of Boston, and that to crush it he had only to obstruct and demoralize their commerce.

Later on, he and his ministry learned that this was a stupid error, but not until after the history of the world had been changed.

This condition at the port of Boston necessarily interrupted Captain Jones' trade.

The spring of 1775 found him at Machias engaged in loading his two sloops, the *Unity* and the *Polly*, with lumber; but giving Captain Horton of the *Polly* orders to touch at Cape Ann and Salem for a market, and, failing there, to proceed to some port in Connecticut.

But, on arriving at Salem, Captain Horton found the whole coast in an uproar, and the inhabitants generally, especially in the large towns, in dire distress, and ready for almost anything except trade in lumber.

Captain Horton put into the port of Boston, where he met Captain Jones. These two then concluded to return at once to Machias with their families, their own household goods, and also a quantity of merchandise for the people there, who had become in a great measure destitute, by reason of the unsettled state of business during the past year.

At this juncture, Captain Jones was in rather a troublesome quandary. He realized the necessity of carrying supplies to Machias, and he had a great desire to take his family there as well.

He also feared the ire of the Machias patriots when they should discover him in their port under the protection of the English flag, for, in order to leave the harbor, he was obliged to have a permit from Admiral Graves.

This permit would be granted only upon condition that he return from Machias to Boston with lumber which the British

desired to purchase for barracks for troops, and he must also submit to making the trip under the protection of an armed schooner, the *Margaretta*. She was a cutter of about one hundred tons, carrying forty men, commanded by Midshipman Moore, and also equipped with four four-pounders, in the holds, several swivels mounted, and a "sufficient number of hand grenades" besides muskets, pistols, etc. [a] The object of this supervision of the cruise by the *Margaretta* was not only to see to it that Captain Jones carried out his agreement to return to Boston with the sloops laden with lumber, but also to protect him from trouble with the Machias people, if any should arise.

Most historians have assumed, and for what reason is not entirely clear, that Jones was a Loyalist, but evidence of this seems to be more traditional than otherwise.

At any rate before he left Boston he fortified himself with further protection, so far as Machias was concerned, by obtaining a certificate from the selectmen of Boston, requesting the people there to permit him to return to Boston, as there were other distressed inhabitants who also desired to be transported to Machias.

It is a matter of some doubt whether the Boston authorities had any knowledge of the Captain's agreement with the British authorities to furnish them with lumber, or, on the other hand, whether the Admiral realized that he was in league with the selectmen to do them favors in consideration of their certificate of protection.

If he dissembled with the two opposing forces, as seems quite probable, the troubles which such deception brought down upon his head were sufficient punishment for the wrong doing.

Be that as it may, however, the two sloops convoyed by the armed *Margaretta*, flying the British flag, sailed into Machias Harbor June 2, 1775.[b]

A lumbering community labors with much energy at certain seasons, but at other times there is enforced idleness. At this time the drives of logs had all come down the rivers and were safely in the booms. The small crops of the farmers had been planted, and the lumbering mills were not running as usual, for

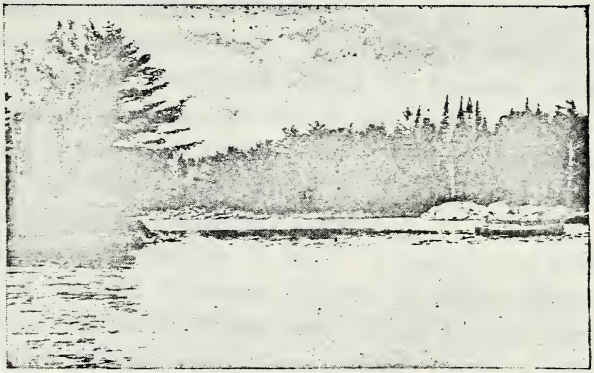
(a) Williamson.
(b) Smith's Cen. Sketch, p. 38.

political troubles at Boston had paralyzed the lumber trade.

It was a bright and tranquil June day when the fragrance of broad meadows and pine woods filled the air, and the birds sang sweet and joyous notes, and waters of river and sea were still, and all nature rejoiced, as nature always does on glorious June days.

For some time past the inhabitants had been lounging around the shores and wharves, waiting and watching for the return of Captain Jones' sloops with the much needed provisions.

On the afternoon of that day practically all of the inhabitants of this little hamlet were gathered there, some sitting upon fallen pine trees, which had once stood as majestic sentinels along the river banks, gazing afar for the welcome sails.



Machias River.

Just as the sun was receding in the Western horizon, and the skies were golden, and the waters around were tinted with hues of gold, an old sea-faring man, whose anxiety had led him farther down towards the bay, shouted, "A sail! a sail!" and then all was excitement.

Captain Jones was returning and the stores he was bringing would carry joy to every household, and besides they would also soon learn how fared their brother patriots in far-away Massachusetts.

Their feelings of mingled fear, alarm, and consternation may be imagined when they discovered that their friend of the seas, whose coming they had for days awaited with anxious hearts, was escorted by a British war vessel, flying the hated British flag.

At precisely what time the people of Machias were first apprised of the Battle of Lexington is not well settled. Williamson is silent on this point, but Smith says: "The news of the battle

reached Machias very soon after its occurrence." Sherman,[a] who frequently quotes from Smith's account of it, asserts that "It was not many days after the engagements at Lexington and Concord that the officials of Machias received the Proclamation of the Provincial Congress of Massachusetts," informing them of the fact.

Joseph Wheaton, who was a participator in the capture of the *Margaretta*, in a letter to Gideon O'Brien, under date of April 23, 1818, says:[b] "Before the battle of Concord, April 19, 1775, the *Margaretta*, schooner, Captain Moore, sailed from Boston and came to Machias to convoy two sloops owned by Ichabod Jones with lumber for Boston, and for the use of the British Government. While those vessels were loading, there came to Machias a vessel and brought the news of the battle of Concord, and communicated it to the people on a Saturday evening."

According to Drisko:[c] "One day in May" a meeting was held in the east room of the old Burnham Tavern, at which Morris O'Brien and his sons, Benjamin Foster and Josiah Weston were among those who were present, when it was decided to call a town meeting to see if the inhabitants would vote to raise a liberty pole.

Presumably this would have occurred immediately upon receiving the news. Yet Talbot, who was a very accurate historian, apparently believes that their first intelligence of the Battle of Lexington came from Captain Horton of the *Polly*, some time after he and Captain Jones arrived with their sloops.[d]

It is plain that the discreet Captain Jones fully appreciated the difficulties of his situation, and that he faced danger whichever horn of the dilemma he might grasp. Naturally the presence of the armed vessel aroused the suspicion of the people, and whether they had knowledge that the Massachusetts patriots had begun a revolution before Captain Horton informed them, or not, they certainly knew it then, and the fire of revolt was kindling in their breasts.

(a) Life of Captain Jeremiah O'Brien, by Rev. Andrew M. Sherman (1902), p. 271.

(b) Maine Historical Collection, Series 2, Vol. 2, p. 109.

(c) Drisko's History of Machias, p. 34.

(d) The Capture of the Margaretta, by George F. Talbot, p. 2.

His first move to secure the right to reload his vessel and engage in his customary trade was to exhibit the paper in his possession from the selectmen of Boston, and request them to sign a written obligation allowing him to proceed with his trade as usual, to carry lumber back to Boston, and to protect him and his property at all events.[a]

Although they sadly needed the provisions in the vessels lying at their wharves, they hesitated about doing anything that could possibly be construed as a friendly act to the enemy.

The Captain being extremely cautious, and they wary and apprehensive, this attempt at a compromise failed, and then he applied to the authorities to call a town meeting to act upon the matter.

This meeting was held the sixth day of June,[b] and there was a full attendance. After a somewhat stormy session, a vote was finally passed to allow Captain Jones to sell his goods and load his vessels with lumber.

Exactly what was the primal cause for the battle which ensued is somewhat uncertain. Smith appears to regard the reason for it as an apprehension by the citizens of Machias that the lumber, "then being loaded on Jones' sloops, was intended for the use of the British troops" and a determination on their part that they should never return to Boston with their cargoes.

But it must be remembered that these same persons, after due deliberation in open town meeting, had voted to permit this to be done. No one has ever questioned their integrity, and it is not easy to conceive of their passing such a vote and then immediately organizing a force to prevent this very agreement from being carried out. Neither has any writer proven that Captain Jones deceived them regarding his intentions as to the disposal of the lumber, and, on the contrary, there is no evidence that they had actual knowledge, when assembled in town meeting, that it was ultimately to go to the British troops, or that they understood the full import of the Boston Port Act.

(To be concluded in the January issue.)

(a) Baxter Manuscripts, Vol. 14, p. 280.

(b) Sherman, p. 31.

Vital Statistics

From the Early Records of the Town of Monson, Maine

Copy of Original Records

(Continued from page 55.)

Births.

John Hendrick, son of John & Sarah Baker, was born May 19, 1836.

James B., son of James & C. O. Bell, born February 21, 1838. A true record, Attest. P. H. Rice, Town Clerk.

William H., son of James and C. O. Bell, was born October 9, 1839. A true record, Attest. James Bell, Town Clerk.

Charlotte Ann, daughter of James and C. O. Bell was born March 14, 1843.

Mary Caroline, daughter of James & C. O. Bell, was born March 4, 1845. A true record, Attest. J. H. Rice, Town Clerk.

Deaths.

William H., son of James & C. O. Bell, died May 28, 1840. A true record, Attest. James Bell, Town Clerk.

Births.

Charlotte, daughter of James M. & Abigail Barrett, was born June 15, 1834.

James M., son of James M. & Abigail Barrett, was born April 15, 1839. A true record, Attest. P. H. Rice, Town Clerk.

Mary Elzina, daughter of Bradish B. & Elzina C. Brown, born December 17, 1841. Clare Lenia, born March 31, 1843, and Bradish Byron, born December 17, 1844, children of Bradish B. and Elzina C. Brown.

Daniel Edward Briggs, son of Daniel, Jr., & Mary Briggs, born April 19, 1850. A true record, Attest. J. H. Rice, Town Clerk.

Deaths.

Elzina C., wife of Bradish B. Brown, died December 13, 1846.

Births.

Abigail Ingraham, daughter of Elijah & Anne Mathews, born December 22, 1829. Jonathan, son of Elijah & Ann Mathews, born May 28, 1832. Sarah Mussey, daughter of Elijah & Ann Mathews, born May 20, 1834. George Allen, son of Elijah & Ann Mathews, born April 9, 1836. Edward B., son of Elijah & Ann Mathews, born July 23, 1838. A true record, Attest. T. S. Pullen, Town Clerk.

Maria Chapin was born January 9, 1842 and George Allen, born February 4, 1845. Children of Elijah & Ann Mathews. John H. Rice, Town Clerk.

Deaths.

To the Town Clerk of Monson—

Pitt C. Murry, died August 6, 1851, a resident of said Monson.

Monson, Rec'd, Sept 9, 1853.

Entered and compared with the original by John H. Rice, Town Clerk.

Susanna Mathews, wife of Jonathan Mathews, died at Monson, Me., April 24, 1852.

Jonathan Mathews died at Monson, Maine, February 8, 1858.

Births.

Benjamin, son of Benjamin & Priscilla Collins was born May 14, 1821.

Charles, son of Andrew & Anne Cushman was born May 7, 1823.

Celia, daughter of Calvin & Roxana Colton was born February 13, 1825.

Elvira Anne, daughter of Reuben Cushman born January 19, 1825.

Solomon Francis, son of Solomon & Harriet Cushman, was born Nov. 18, 1826.

Deaths.

Justin Colton died February 12, 1826. age years.

(To be continued.)

Notes and Fragments

Samuel J. Guernsey, a native of Dover, Maine, and a brother of Honorable Frank E. Guernsey, a Maine Congressman, is now residing in Cambridge, Massachusetts, and is one of the officials of the Peabody Museum of American Archæology and Ethnology which is an adjunct of Harvard University. In its last annual report President Putnam refers to Mr. Guernsey's work as the "Hemenway Assistant in Archæology" (page 4) as follows:

"Mr. S. J. Guernsey in continuation of his archæological researches in the valley of Charles River has discovered several rock shelters, and three pits containing caches of stone implements. An interesting site on the grounds of the U. S. Arsenal was explored by the kind permission of the Commandant. The Metropolitan Park Commissioners also have shown their interest in these researches by granting permission to explore an Indian rock shelter on the park near Newton Lower Falls. There are many old Indian sites in the valley and the Museum solicits information of any that may be known or hereafter discovered, that the Indian occupation of the valley may be studied and the sites mapped. Information is also desired of the location of Indian village sites, shell heaps, or burial places in other parts of the State. Stone implements picked up on the surface will be welcome, as they are of interest in many ways and often indicate an ancient village site. Mr. Guernsey also found and examined three Indian burial places, two village sites, and several shell heaps at Martha's Vineyard."

The same report also acknowledges an addition to its Museum of a "Stone Adze from Sebasticook River," from Miss Edith Morrill Hooper, from Doctor F. G. Speck, "a bone snowshoe needle and a bone die for plate and dice game of the Penobscot Indians," and from Mr. T. H. Deane, "bones from an Indian grave," Prouts Neck, Maine.

We Desire to acknowledge our thanks for the first number of "The Maine Catholic Historical Magazine," published under the auspices of the Right Reverend Louis S. Walsh, D. D., Bishop of Portland. According to its published preface or introductory, its aim is not only to make record of current events in this Diocese of

value and importance to the Church, but also to work along historical lines relative to its early history in Maine, "where the Church has a record of at least and probably more than three hundred years."

The history of the Catholic Church within our domain is inseparably intertwined with our own history during the same period. Hence, the work of this publication must prove to be a valuable contribution to the colonial history of Maine, and all interested in this field of historical literature will bid it a cordial welcome. It contains an interesting sketch of the beginning and organization of The Maine Catholic Historical Society, which was organized at Portland, April 25, 1911; an able review of "The Catholic Church in Maine; an article by Elizabeth T. Friel on "Whittier's 'Mogg Megone,'" and much more of great interest to the Student of Maine History.

(From the Historical Department of the Portland, (Maine,) Eastern Argus.)

Mr. Fred Magoon of Solon has a valued souvenir of old Revolutionary days in a letter written by his great-grandfather, Joshua Bayley, Jr., a soldier of the Revolution, which reads as follows:

Ever Constant & Loving Wife I with a grate pleasure take this orpunity to wright to you to Let you Know I am Well and hope thru the Blesings of God this Will Fine you in the Same I Have Nothing Very Remarkebell. to Wright to You Josiah is Sick at Harford and Has been Sick all Winter But Daniel & James is Well & are along with us I am Well & am in the Carpenter Works But have No Prospect of coming home till my time is out But Dont Be oneasy For if Life is Spard me I Shall Come home When I am once Clear & Sooner if Disabel I Wish you Would wright to me more than you due I Have money But I Cant trust to Send it By any Body that I Can find to Send it By I long to See you & the Child more than the Whole World Besides but I Cant as yet But I pray to God that may See the time I Have a Hundred and Fifty Dolers Now and I Wish you Had it I would Willingly go Without it if I Could Send it Safe it is a Resolve of Cort that it is So much

fine for any Town that Lets a Soldiers Wife Suffer they are oblige to give 100 Pieces Lawful money Every year. Dont be Cast down But keep a good Heart to the End & &c So No more at this time But I Remain your
Loving & Constant Husband Till Deth

JOSHUA BAYLEY JUNIOR

Mr. Samuel D. Edes of Foxcroft, Maine, recently presented the Journal with copies of the American Advocate, a newspaper printed at Hallowell, Maine, under dates of July 31, 1811, February 4, 1812, and May 14, 1814. As appears by legal notices published in 1811, William Jones was the Judge of Probate and Chandler Robbins, the Register of Probate for Kennebec County, and Holman Johnson was a Deputy Sheriff. Amasa Stetson of Dorchester advertised "thirty thousand acres of land for sale, to settlers only, lying in the District of Maine, between the Kennebec and Penobscot rivers, distant from six to twenty miles westwardly from Bangor and Hampden." Among the news items is the following:

"The Emperor Napoleon has lately caused to be sent to the Gallies, for life, one of his most distinguished Senators, who was concerned in a banking house, and also disgraced his brother, one of the Emperor's ministers, for attempting to cover a serious fraud of the Senator."

In 1812 Daniel Coney was the Judge of Probate and Sanford Kingsbury and Edward Swan were Commissioners to receive and examine the claims against the estate of Abraham Lord. Sanford Kingsbury was an attorney at Gardiner and the original proprietor of the town of Kingsbury,[a] in Piscataquis County.

The name of Thomas Nickerson of Readfield appears as a Deputy Sheriff in 1812.

On May 9, 1814, Joel Thompson, Dan. Read and Wm. Garcelon, selectmen of Lewiston, offered a reward of five hundred dollars for the capture of "some vile incendiary or incendiaries, who on April 24 set fire to and destroyed the Grist mills and Card-

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(a) Now Kingsbury Plantation.

ing machines owned by Joseph Little, Esq. & Son, at Lewiston Falls."

William Burdick of Boston, April 30, 1814, announces that he "will publish in June The Massachusetts Manuel, or Political and Historical Register," to contain 250 pages and to be printed at the press of Munroe and Francis.

Jacob Abbot, Jr., of Hallowell advertises for sale "the Store in Augusta now occupied by Soule & Thurlo."

The postmaster of Augusta in 1814 was J. S. Kimball.

John, or John Jackson Folsom

An esteemed correspondent in Exeter, New Hampshire, under date of August 28, 1913, writes the Journal as follows: "In collecting data for the new Folsom genealogy, I find a branch of the family in the town of Foxcroft, Maine, all descendants of one John, or John Jackson Folsom, who was a farmer in New Sharon, Maine, but who died in Dover, Maine. This John Jackson married Dorcas Greenleaf, daughter of Joshua and Hannah Greenleaf. She died in New Sharon, June 28, 1832. They had:

1. John Philbrick, b. 1820.
2. Abigal.
3. Samuel C., b. 1824.
4. Dorcas.
5. Jackson.
6. Clara.

"Can you tell me if there are any records of Dover which would give the death record of this John Jackson Folsom through which I might learn the name of his father and mother, and thus be able to connect the branch of the family with its right line of descent from the first John Folsom."

We have examined the records mentioned and do not find what is desired. If any of our readers can furnish us with any facts relative thereto they will be forwarded to the writer above.—(EDITOR.)

A Word to the Advertisers in Sprague's Journal of Maine History.

The circulation of the JOURNAL extends into all parts of the State of Maine and other States and Territories. It is in most of the public Lioraries of Maine and New England. Its subscription list if published would be a roster of a large portion of the prominent and leading men of Maine. In professional and business circles it includes the Governor of the State, and about every other man in all of the political parties who are likely to be traveling the broad highway that leads to the governorship; both of the United States Senators, every Member of Congress, clergymen, members of the Supreme Court, bankers, authors, physicians, lawyers, business men, farmers, men who run hotels, as well as "hewers of wood and drawers of water." It is safe to assert that the number of people who read each issue of this publication may be reckoned in the thousands. Besides the regular quarterly numbers of the JOURNAL, a Special Odd Fellows' edition of 1700 copies, containing a history of Odd Fellowship in Maine and Piscataquis County, by Hon. W. E. Parsons, Grand Patriarch of the Grand Encampment of the order in Maine, was issued in September and is a part of the first volume. In accordance with our contract made with you, your ad appeared in this issue without extra charge. This was worth more to you than the price which you paid for the entire year. For the rates charged it is one of the best advertising mediums in Maine today.

Maine Town Anniversaries in 1913.

June 9, Berwick celebrated its 200th anniversary.

June 11, Freedom solemnized its 100th birthday.

June 13, St. Albans celebrated its centennial.

Aug. 5, Machias celebrated the 150th anniversary of the establishment of the first trading-post there by holding a big historical pageant.

Aug. 25, Sweden celebrated its centennial.

Words of Wit and Wisdom from the Witty and the Wise

I must die in harness, like a hero or a horse. POPE.

Do not judge thy neighbor until thou hast stood in his place. HEBREW.

The language of truth is simple. EURIPIDES.

"'The Holy Roman Empire' would be a good name," said Voltaire, "except that it was not Holy, it was not Roman, and it was not an Empire."

I haven't much doubt that man sprang from the monkey, but where did the monkey spring from? JOSH BILLINGS.

He has the heart of a cucumber, fried in snow. FROM THE FRENCH.

Conceit is to the human character what salt is to the ocean, it keeps it sweet and renders it endurable. HOLMES.

I am going to seek a great Perhaps.

DYING WORDS OF RABELAIS.

None are so tiresome as those who always agree with us; we might as well talk with echoes.

ANON.

Prudes always seem to have more propriety on hand than they know what to do with.

JOSH BILLINGS.

To live is often a greater proof of a firm soul than to die.

ALFIERI.

There is no cream like that which rises on spilled milk.

BEECHER.

Wm. E. Gould of Boston, a writer of note on New England and Maine History, in a recent letter to the editor of the JOURNAL, says:

"Your magazine seems to fit into a need which has been felt for some time."

Some persons give one a notion of an abyss of shallowness.

AUGUSTUS HARE.

A man's own manner and character is what best becomes him.

CICERO.

If a man should happen to reach perfection in this world, he would have to die immediately to enjoy himself.

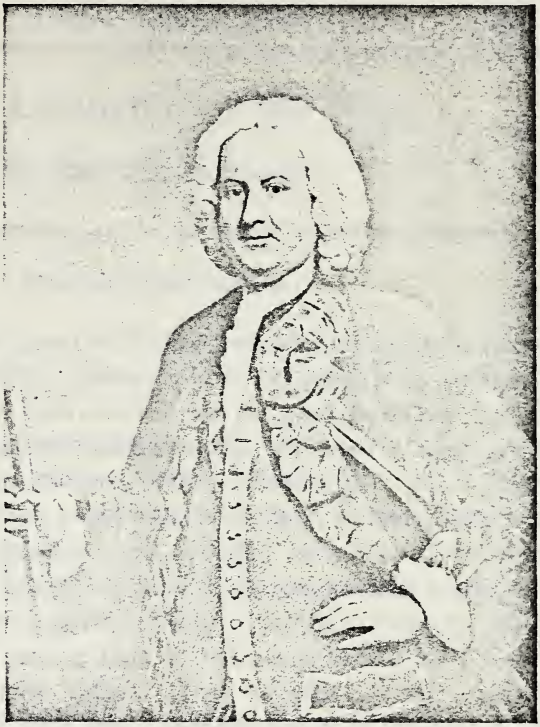
JOSH BILLINGS.

"When I married ye, ye hadn't a rag to your back," said Dennis. "And now I'm covered with them," answered his wife.

CONTENTS

ILLUSTRATIONS

William Pepperell is a prominent figure in the colonial history of Maine. He was born at Kittery Point, Maine, June 27, 1696, and died there July 6, 1759. He was first a merchant but later entered politics and in 1727 was elected one of His Majesty's Council for the province of Massachusetts, and was regularly re-elected for 32 years in succession. He was commander of the troops at Louisburg in 1745, and for his bravery and military ability was made a baronet by the British government.



SIR WILLIAM PEPPERELL

Sprague's Journal of Maine History

Vol. I JANUARY, 1914 No. 5

The Lexington of the Seas

By John Francis Sprague

(Published by permission of the Journal of American History.)

(Continued from Page 164.)

The explanation given by Talbot seems to be the most reasonable of any: "But it is probable that the permission granted in the vote would have been carried out in good faith had not the Captain of the *Margaretta* unnecessarily provoked a quarrel with the inhabitants,"[a] in ordering them to take down their liberty pole. There is sufficient proof that some days, at least, before the battle the people of Machias had, whether by a vote of the town, or not, done what hundreds of other little communities throughout the Colonies had done, and were doing: erected a "liberty pole."

Drisko[b] is very certain that it was accomplished by a vote in a town meeting, legally called. They selected a tall, straight, and handsome sapling pine tree, "leaving a tuft of verdure at the top, the best emblem they had at command of the flag they desired to fight for, live and die under." This tree of liberty was planted amid the shouts of the assembled inhabitants, the discharge of musketry, and the sound of fife and drum. It was an occasion of much rejoicing, and around it the people "made solemn pledges to resist the mother country." When Captain Moore of the *Margaretta* learned of this and its significance, he ordered it to be taken down under the threat of firing upon the town.[c] This was the last straw. All of their suspicions that Captain Jones had been equivocal in his dealings with them, all of their suppressed indignation and slumbering wrath at the presence of the *Margaretta* in their port, were enkindled anew. It was a crisis in the affairs of the Machias patriots. And yet they were deliberate enough to submit to the calling of another town meeting to see if the town

(a) The Capture of the Margaretta, p. 5.
(b) Drisko's History of Machias, p. 34.
(c) The Capture of the Margaretta, p. 5.

would vote to remove the offensive pole, and after the town had voted unanimously in the negative, they even then agreed with Captain Moore through the mediation of one Stephen Jones, a nephew of Captain Jones, to await the action of another meeting, which was duly called. It can be easily understood that it was essentially for the interest of Captain Jones to maintain peace between the belligerent Moore and the aroused and infuriated citizens; and his nephew, who was himself a storekeeper, and interested with his uncle in business, was exerting all of his efforts towards this end, and it seems that he had influence with Moore to dissuade him from attacking the town until after a second town meeting.

But the day for temporizing had passed. In 1775, John Adams was a young school teacher in Connecticut. In his day, the first steps in the career of a great man was to keep a diary of the thoughts, impressions, opinions, and doings of himself, his neighbors, and his friends. So John kept one, and this is one of his entries : "In another century all Europe will not be able to subdue us. The only way to keep us from setting up for ourselves is to subdue us."

The determination to rebel against the innumerable acts of the Crown designed to destroy Colonial liberty permeated every nook and corner of the Province of Maine, and the sentiments so tersely expressed by young Adams grew and expanded everywhere.

It could not have been otherwise than that this spirit of independence and these longings for freedom should also prevail in this remote and ocean-bound hamlet. After the second town meeting was called and before it could be assembled, the situation had become acute. It is possible that Captain Jones had been entirely frank with the people, that they knew that he had obligated himself to sell his lumber to the British authorities, and that the seriousness of their open or tacit acquiescence in such a performance was becoming vivid to them ; or it may be that they did not know of it with certainty, as appears probable from the second letter[a] of the Machias Committee to the Boston authorities, and so their misgivings regarding their acts in town meetings, and their fears that any lumber carried from their port to Boston by Captain

(a) Baxter Manuscripts, Vol. 14, p. 284.

Jones, under escort of an armed vessel of the British Navy, would be thus disposed of as a matter of course, were intensified. It is now impossible to determine exactly what were the circumstances; but one thing is certain, that there was such a final culmination of their suspicions, fears, and apprehensions, that it resulted in the formation of a plan to prevent the return of the sloops to Boston laden with lumber.

As we have seen, there were two Machias men, Morris O'Brien and Benjamin Foster, who had seen service in the army at the Siege of Louisburg, and both were citizens of substance and influence. To these two the people looked for counsel and guidance. It is quite evident that some took a more conservative view of the matter, and in the first instance advised waiting until the ensuing town meeting, and allow the people to reverse their action of the former meeting, if they would. Benjamin Foster and Morris O'Brien and his sons, and some others, favored taking possession of the partly laden sloops of Captain Jones and making prisoners of the officers and men, and, while their counsels were divided, Foster and the O'Briens finally prevailed. It is said that Foster, weary of the debate, crossed a stream known as the "O'Brien Brook,"[a] near which they were standing, and called out to all who favored the capture of the *Margaretta* and the two sloops to follow him, and that in a few moments every man stood by his side.

The Rubicon or the "O'Brien Brook."

A plan of attack, a sort of impromptu campaign, was immediately agreed upon. This was on Sunday, June 11, 1775. It was known that the English officers would attend the religious services of good Parson Lyon in the meeting-house that morning,

(a) Sherman, p. 41.

and it was decided to surround the church and seize them during the services. Under this arrangement a part of the company remained with Foster outside to do this, when the critical moment should arrive, the rest dispersing to attend services in the meeting-house as usual.

They had before the meeting opened, quietly secreted their arms in the building,[a] John O'Brien hiding his musket under a board and taking his seat on a bench directly behind Captain Moore, ready to seize him at the first alarm. This well prepared scheme would undoubtedly have been successful if they had taken the negroes of the community, or at least one of them, into their confidence.

London Atus was a colored man, the body-servant of Parson Lyon, and while the parson himself, and about every other member of the congregation, except the intended victims themselves, had, in all probability, knowledge, or a well-grounded suspicion of what was afoot, Atus was entirely innocent of the dynamic atmosphere about him. From his place in a negro pew he could see armed men (Foster's band)[b] crossing a foot-bridge that connected two islands near the falls, and coming towards the meeting-house. He gave an outcry and leaped from the window, wild with excitement. This broke up the meeting, and the officers, believing that an attempt was being made to entrap them, followed the example of the negro and made their escape.

They hastened to their vessel, and by the time Foster's force reached the meeting-house they were aboard their vessel and weighing anchor, and Jones, who was to have been made a prisoner, fled to the woods, where he remained secreted for several days. O'Brien and Foster had previously to this Sunday morning "secretly invited"[c] the people of Mispecka and Pleasant River, being neighboring plantations, to join them, and they had arrived and were in the woods near at hand, ready to engage in the capture of the officers. When Captain Moore and his associates escaped, it was quite a large number of people, greatly excited, who followed them down to the banks of the river, keeping up an harassing

(a) Baxter Manuscripts, Vol. 14, p. 281.
(b) The Capture of the Margaretta, Talbot, p. 8.
(c) Baxter Manuscripts, p. 281.

musketry fire, which was returned by occasional shots at the populace from the cutter, but at too long range to be dangerous to either side.

They then resolved to seize Jones' sloops and pursue the cutter. One of these, the *Polly*, was not in available condition, but they took possession of the *Unity*, Jones' other sloop, and during the remainder of Sunday and that night made preparations for the attack. They sent scouts to the East River village and neighboring plantations for volunteers, arms, and ammunition.

A messenger was dispatched to Chandler's River[a] to procure powder and ball, and, as the men of that settlement were all absent at Machias, two girls, Hannah and Rebecca Weston, nineteen and seventeen years old, procured forty pounds of powder and balls and brought them to Machias, a distance of twenty miles through the woods, following a line of blazed or "spotted" trees, but did not arrive there until after the battle was over.

In the early dawn of the following morning (June 2), the expedition started down the river in pursuit of the *Margaretta*. Foster had taken a schooner, the Falmouth packet, at East River with a squad of men, intending to join in the expedition, but his vessel unfortunately became disabled and he was unable to accompany the *Unity* and was not at the engagement. The crew of the *Unity*, so far as known, numbered about forty, and one-half of these had muskets, with only about three rounds of ammunition. The rest armed themselves with pitchforks,[b] narrow and broad axes, heavy wooden clubs, mauls, etc. For provisions they had "a small bag of bread, a few pieces of pork and a barrel of water."

So sudden and impulsive had this undertaking been, that at first it was only an unorganized mob, but, while sailing down the river with a favoring wind, they were more contemplative, and completed their plans by choosing Jeremiah O'Brien as captain, and Edmund Stevens, lieutenant; and, understanding that they had no powder to waste, they decided to bear down on the enemy's ship, board her, and decide the contest at once.

(a) Talbot, p. 14.

(b) John O'Brien's Account, Maine Historical Collections, Vol. 2, p. 242.

In all the history of war, on land or sea, it is doubtful if there is a record of any adventure which exceeds this one for dauntless courage and a bold defiance of death.

Sometime, someone may undertake the task of compiling in one work how much this American Nation owes the Sons of Ireland. Their name is legion and their valiant deeds are inscribed on every page of our country's history. That fair "Emerald Isle," ever suffering from the blight of oppression, has given us gallant heroes, brave and worthy, in our every war from the village green of Lexington to the tranquil waters of Manila Bay. And whenever that grand record is made up no name will receive more honorable mention than he, who, in the rays of the rising sun of that bright June morning, on the waters of Machias River, was made commander of this perilous and desperate expedition. Here were forty undisciplined men in chase of a vessel, well armed and equipped with trained marines, without thought of peril or danger.

One writer [a] has said that the *Unity* was "quickly seized and unloaded of her lumber, and equipped for battle," but this is doubtless an inaccuracy. It is more probable that, as stated by another author, [b] the lumber was allowed to remain and was utilized by the men for breastworks for protection from the enemy's fire.

The *Unity* was well into the Bay when the *Margaretta* was first sighted off Round Island, and she, being the more rapid sailer, was soon along her side. The helmsman of the *Margaretta*, who was Captain Robert Avery, had fallen from a shot fired by an old moose hunter on board the *Unity*, by the name of Knight, and an immediate volley of musketry from her deck astonished and demoralized the enemy. The bowsprit of the *Unity* plunged into her mainsail, holding the two vessels together for a short time. While they were in this position, one of the O'Brien brothers, John, sprang upon the *Margaretta's* deck, but the vessels suddenly parted, carrying the audacious John alone on board the British

(a) Lieutenant Edward Wilson, very late of the U. S. Navy, quoted by Representative Wiley of Alabama in a speech in Congress, February 16, 1904.

(b) Sherman, p. 57.

vessel. It is said that seven of her crew instantly aimed and fired muskets at him, but he remained unscratched ; they then charged upon him with their bayonets and again he escaped by plunging overboard, and, amidst a storm of bullets from the enemy, regained his own vessel.

Captain O'Brien then ordered his sloop alongside of the *Margaretta*. Twenty of his crew were selected to board her, armed with pitchforks,[a] and a hand-to-hand conflict on her deck resulted in the surrender of the *Margaretta* to the Americans, and Jeremiah O'Brien hauled down the British ensign flying at her mast-head.

Before the battle, an American coaster, with Captain Robert Avery as skipper, was lying in Holmes Bay. Captain Avery was forcibly seized by Captain Moore and taken on board the cutter to act as pilot out of the river, and was killed in the first of the encounter, as we have seen. Captain Moore also received a mortal wound and died shortly after. Several of his men were wounded, but the exact number is not known. Two of the Americans, John McNeil and James Coolbroth, were killed. It is also known that of their number, three, John Berry, Isaac Taft, and James Cole, were wounded.

The crew of the *Unity*, as near as can be ascertained, were as follows :

Jeremiah O'Brien, Captain
William O'Brien
Dennis O'Brien
Joseph O'Brien
Samuel Watts
John Stule
John Drisko, Jr.
Judah Chandler
John Berry
James Cole
Richard McNeil
John Hall
Jesse Scott
Wallace Fenalson
Ezekiel Foster
Joseph Clifford
Jonathan Brown
Josiah Libbee
Joseph Getchell
Abial Sprague
Edmund Stevens, Lieutenant
John O'Brien
Gideon O'Brien
Josiah Weston
Joel Whitney
John Merritt
Isaac Taft
James Coolbroth
Nathaniel Crediford
Joseph Wheaton
John Scott
Joseph Libbee
Simeon Brown
Beriah Rice
Samuel Whitney
Elias Hoit
Seth Norton
Obediah Hill

(a) Maine Historical Collections, Vol. 2, p. 242.

James Sprague
James N. Shannon
Benjamin Foss
Wm. McNeil
Richard Earle
(Body servant of Jeremiah O'Brien)
Jonathan Knight
David Prescott
John Bohanan
Daniel Meservey
John Stule, Jr.
Nathaniel Ferderson
John Mitchell
William Mackelson
John Thomas
Joseph Getchell, Jr.
Ebenezer Beal
Thomas Bewel

Referring again to the assumption of some writers that Captain Jones was a Tory, it is evident that it has arisen from the second letter to Reverend James Lyon, Chairman of the Machias Committee of Correspondence, to Boston, July 7, 1775, in which he says : "We have discovered, upon examining the papers, that both Captain Jones' sloops were in the King's Service."

We have already seen that, in order to obtain a permit from Admiral Graves to leave the port of Boston, he had agreed to return to Boston with lumber to be sold to the English. It is probable that evidence of this was found, but it would not seem to be sufficient grounds for the assertion that he was in the "King's Service," to any further extent than his intention to carry out that transaction. Even this may cast some reflection upon his patriotism, but it may be remembered in his favor that the pressing need of the Machias citizens for provisions, and the safety of his own family, necessarily concerned and influenced him when he entered upon that agreement. It is possible that Lyon himself might have been unduly exercised over the matter, and magnified it more than it deserved. Talbot described this person as "The able, highly educated and eccentric Parson Lyon."

At about sunset of the same day the *Unity* returned, proudly sailing up the bay and river to Machias Village, with her valuable prize, reaching the wharf amid the tumultuous cheering and shouting of the people. They made a hero of Captain Jeremiah O'Brien, as he certainly deserved, for his most brilliant achievement, and the rejoicing continued until long past midnight.

Morris O'Brien was born in the city of Dublin, Ireland, in the year 1715, and claimed to have descended from one of the old Irish kings of that name. In his home on the banks of the Machias there was a portrait representing his ancient ancestor, Brian Borumha. In early life he learned the tailor's trade, and

about 1738 sailed for America, landing in Portsmouth, New Hampshire. For a while he lived in Kittery, Maine. From Kittery he moved to Scarboro, and thence to Machias, where he lived until his death, June 4, 1799. His descendants had a prominent and enviable position in the early history of the State of Maine. One of them, Honorable Jeremiah O'Brien, represented Maine in the National House of Representatives in the Eighteenth, Nineteenth, Twentieth, and Twenty-first Congress. [a]

The Provincial Congress of Massachusetts, June 26, 1775, passed a Resolution, extending the thanks of the Congress to Captain Jeremiah O'Brien and Captain Benjamin Foster "and the other brave men under their command for their courage and good conduct in taking one of the tenders belonging to our enemies and two sloops belonging to Ichabod Jones." [b] The Resolution further provided that the tender and sloops should remain in the custody and under the command of O'Brien and Foster, to be used by them for the "publick's advantage" and subject to the orders of the Congress.

Naturally, the news of O'Brien's brilliant victory was heralded throughout the land, and it had a great effect in stimulating the Colonists everywhere to emulate his example.

The subsequent career of Jeremiah O'Brien was a notable one. The British fitted out two armed schooners at Halifax for the purpose of re-taking the *Margaretta*, the *Diligence* and the *Tapnaquish*. O'Brien and Foster, however, were again successful, and the battle, July 12, 1775, resulted in their capturing both vessels and taking their crews prisoners.

In the following September the Provincial Congress gave him command of two cruisers, the *Machias Liberty* and the *Diligent*, which were known as the "Flying Squadron," and he served in this capacity, doing gallant service, until October, 1776. A little later, he had command of the privateers, *Cyrus*, *Little Vincent*, and *Tiger*, which continued until 1779, when he returned to his home in Machias and for several months served as Captain of a company

(a) I am indebted to one of his descendants, Mrs. Josephine O'Brien Campbell of Cherryfield, Maine, for courtesies and assistance in compiling the data herein.

(b) Baxter Manuscripts, Vol. 14, p. 287.

of soldiers, known as the Machias Rangers, which served under Colonel John Allen in protecting the settlements from unfriendly Indians.

During the year 1780 two of his brothers, John O'Brien and Joseph O'Brien, built at Newburyport, Massachusetts, a vessel which was fitted out as a privateer. She was named the *Hannibal*, and John O'Brien was her commander in her first cruise. John O'Brien, not desiring to serve longer, petitioned the General Court of Massachusetts to appoint Jeremiah O'Brien commander, which was done. On this cruise the fortunes of war turned against Captain O'Brien, and while off the coast of New York the *Hannibal* fell in with a fleet of British merchantmen under convoy of several British frigates. Captain O'Brien, after a futile attempt to retreat, was obliged to surrender. He, with the other officers and crew of the *Hannibal*, was incarcerated on board the prison-ship, *Jersey*. At the end of six months all of the other prisoners were exchanged, but he was transported to Plymouth, England, and placed in the Mill Prison, where he remained for about eighteen months, when he succeeded in making his escape. He had cultivated the acquaintance of a French washerwoman, employed about the prison, who, with the help of her husband, rendered him valuable assistance. He crossed the English Channel to France in a frail row boat.

The French people where he landed, upon learning who he was, were friendly and loaned him sufficient money to enable him to take voyage to New York, and he finally reached his home in Machias during the autumn of 1782.

There are many points of important historical interest in the early history of Cherryfield, Steuben and Harrington in the historic old county of Washington which will be hereafter referred to in future issues in Wayfarer's Notes. One of the most important personages in the eighteenth century in the District of Maine was General Alexander Campbell of Steuben and Cherryfield, who was born September 16, 1731, and died in 1807. More relating to his eventful career will also appear in the Wayfarer papers.

Wayfarer's Notes

The Bangor Theological Seminary

The First Trustees

(Continued from Page 140.)

3. Rev. Eliphalet Gillett, D. D., was b. at Colchester, Conn., 19 Nov., 1768; graduated Dartmouth college 1791; minister at Hallowell; ordained 12 Aug., 1795; dismissed 12 May, 1827. Overseer Bowdoin college, 1798-1816. Secretary of the Maine Missionary society 1837-1848. He died in Hallowell 19 Oct., 1848.

4. Rev. William Jenks, D. D., was born in Newton, Mass., 25 Nov., 1778; graduated Harvard college 1797. Minister at Bath 1805-1817; professor in Bowdoin college; overseer Bowdoin college 1806-1811. Removed to Boston 1826; died 13 Nov., 1866.

5. Rev. Mighill Blood; born Hollis, N. H., 13 Dec. 1777; was graduated Dartmouth college 1800; ordained minister at Bucksport May 12, 1803; dismissed 24 Sept. 1840; died there 2 April, 1852.

6. Rev. Asa Lyman was born Lebanon, Conn., Feb., 1777; graduated Yale college, 1797. Minister at Bath, Jan. 1, 1806 to March 9, 1808; at Windham, 1809. Trustee of Bowdoin college 1814-1816; overseer 1806-1813. Died in Clinton, N. Y., Jan. 20, 1836.

7. Rev. David Thurston, D. D., was born in Rowley, Mass., 6 Feb., 1779; graduated Dartmouth college 1804. Overseer of Bowdoin college 1832-1864. Minister at Winthrop 1807-1851. Died in Litchfield 7 May, 1865.

8. Rev. Harvey Loomis was born in Torringford, Conn., 1785; graduated Williams college 1809; settled minister at Bangor from Nov. 27, 1811, until his death 2 Jan. 1825.

9. Hon. Ammi R. Mitchell was born in North Yarmouth 8 May, 1762. Physician. Overseer Bowdoin college, 1796-1824. He died 14 May, 1824. He was a distinguished citizen of his native town.

10. Samuel E. Dutton, Esquire, was born in Hallowell, 16 June, 1774. He had a common school education; studied law, and was admitted to the Bar in 1800. In 1801 he came to Bangor and settled, being the second lawyer in the town, Allen Gilman being the first. It is quite remarkable that there is no allusion to him in Willis' History of the Courts and Lawyers of Maine. He was a sound lawyer; the first judge of probate for Penobscot county; president of the Bangor bank, and one of the founders of the Bangor Theological Seminary. He was a civil engineer, and was agent for many landed proprietors. The town of Dutton (now Glenburn) was named for him. He was a conspicuous and prominent citizen of Bangor. He wore small clothes, silk stockings to the knees, and coat of the olden time, with square tails, which reached nearly to the ground. He joined the first church in Bangor, May 13, 1812. He died Feb. 16, 1830, aged 56, or in 1831, aged 57, accounts differ. He was a fast friend for many years of the Seminary.

11. Rev. Jonathan Fisher was born in New Braintree, Mass., 7 Oct., 1768, graduated Harvard college 1792. Minister at Blue Hill 1796-1837. Trustee 1814 to 1845. His frequent journeys to the Seminary, 40 miles, were made on foot. He died 22 Sept. 1847.

12. Rev. Daniel Lovejoy was born in Amherst, N. H., 31 March, 1776. Preached in Litchfield, Robbinston, Unity, Albion and other places. He died Oct. 11, 1833. I do not find that he was a graduate of any college.

13. Rev. Edward Payson, D. D., was born Rindge, N. H., 25 Jan. 1783; graduated Harvard college 1803. Minister at Portland 1807 to his death 22 Oct., 1827. D. D. Bowdoin college 1821; trustee also 1824-1827.

14. Rev. Thomas Williams was born S. Weymouth, Mass., 11 March, 1787; graduated Brown university 1809. Minister at Brewer 1813; Foxcroft 1823; Poland 1835; died there 24 Nov., 1846. Overseer of Bowdoin college 1826-1846.

15. Rev. David M. Mitchell was born 9 May, 1788, in North Yarmouth; graduated Yale college 1811; Andover Theological Seminary 1814. Minister at Waldoboro 1816-1842. Died Waltham, Mass., 27 Nov., 1869.

16. Dea. Eliashib Adams was born at Canterbury, Conn., 6 June, 1773; came to Bucksport 1803, and to Bangor 1813. Treasurer of the Seminary many years, and grandfather of the present treasurer, John L. Crosby. He died 28 Aug. 1855.

17. Thomas Adams, Esquire, was born in Pembroke, N. H., 9 July, 1753; settled in Castine 1815, and was an eminent citizen and merchant there. He died in Roxbury, Mass., 31 Dec., 1847.

18. Rev. John W. Ellinwood, D. D., was born in Beverly, Mass., 2 May, 1782; graduated Andover Theological Seminary 1812; Williams college 1816. Minister at Bath 1812-1843. Bowdoin college gave him the degree of D. D. 1851. Overseer Bowdoin college 1816-1860. Died 19 Aug. 1860.

19. Daniel Pike, Esquire, was born in Byfield, Mass., 5 May, 1785; came to Bangor about 1810. He was a prominent and useful citizen. He died 6 May, 1832.

Stephen Jones, the First Justice of Peace East of the Penobscot

Stephen Jones, Junior, was the son of Stephen and Lydia (Jones) Jones, of Falmouth, Maine, now Portland, where he was born 1739. The father, Stephen Jones, Senior, was born in Weston, Massachusetts, August 17, 1709. He married Lydia Jones, daughter of Captain James Jones, July 31, 1735, and settled in Falmouth, now Portland, where his two sons were born. Reverend Thomas Smith of Portland, in his journal says: "Oct. 2, 1745, Capt. Stephen Jones sailed in quest of Penobscot Indians," and "Nov. 1, 1745, Capt. Jones returned having seen no Indians." In 1746, he enlisted as a captain in Colonel Noble's regiment in the French War. In an attack by the French at Minas, now Horton, Nova Scotia, Colonel Noble and Captain Jones were both killed January 7, 1747. Parson Smith says in his journal under date of February 22, 1747, "Col. Noble and our Capt. Jones killed at Menis."

After the death of his father, Stephen Jones, the son, went to live with his mother's father at Weston, living there for some years. He went to Worcester to learn the carpenter's trade with his uncle, Noah Jones. In February, 1757, he enlisted in the regiment of Colonel Joseph Fry, to serve in the French War. He was at Ticonderoga, Fort Edward and Lake Champlain and served through the campaign of 1757-58. Where he was during the next few years I do not learn. His uncle, Ichabod Jones, was merchant in Boston, and interested in trading to the eastward. In March, 1764 or '65 he went with his uncle to Machias River on a trading expedition. There he concluded to settle. In 1766, he made his permanent settlement. He bought or built a house on the spot where the post office is, in which he lived all the years of his residence in Machias. He and others built a mill in 1765. In 1769 he was chosen captain of a "Company of Foot, at a place called Machias in the county of Lincoln in the regiment whereof Thomas Goldthwait is colonel."

In 1769, he heads the petition to the general court for grant of land. He was the first justice of the peace, I think, appointed east of Penobscot River, and as the higher courts were then at Pownalborough, his office was of great importance. When the Revolutionary War broke out he did not hesitate, but espoused the cause of the colonies with all his abilities and influence. Several of his relatives took the other side, which made it harder for him. No town in the State was more patriotic than Machias, and this too with but little or no protection from the United States. Several remarkable papers relative to this crisis are recorded on the records of the town, nearly all of which were written by Mr. Jones. Honorable George F. Talbot in his speech at the Machias Centennial said that "Judge Jones' papers in the town records show him to be a master of the political style in which Jefferson was adept."

At the first town meeting held after the incorporation of the town of Machias, June 23, 1784, he was elected moderator and continued to be elected every year until his advancing age prevented. He held many other town offices. He was authority in all matters of business, politics or religion. Upon the incorporation of Washington County, June 25, 1789, which took effect

May, 1790, Mr. Jones was appointed chief justice of the court of common pleas, and judge of probate for the new county, which offices he filled for many years with great acceptance.

In religion he was of the "standing order," a Puritan in faith and practice. He believed that the minister and the school master were both necessary to build up a state, in all the elements of greatness. His house was open to all, his hospitality unbounded; food and grog, as was the custom, were dispensed in plenty. No man of any consideration thought of going by Machias Bay without going up to Machias to see Judge Jones. Among those who partook of his hospitality were Albert Gallatin upon his first arrival in this country, in 1780; General Rufus Putnam, his old compatriot in the French War, on his way to survey Moose Island, and other towns in 1784; Reverend Seth Noble, an old friend, the first minister of Bangor, on his way to St. John River in July, 1791; Talleyrand, the great French minister in 1793; General David Cobb, of Gouldsborough, in 1797-8, who drove his horse and sleigh through the old horseback road from Jonesborough to Machias, being the only man who ever went through that ancient path with a horse except on horseback.

Park Holland, later of Bangor, in his journal, tells of a visit he and General Rufus Putnam (the founder of Ohio) made Judge Jones in August, 1784, as follows: "Judge Jones treated us very kindly, and politely invited General Putnam and myself to take tea with him that afternoon; said he had some friends from Boston, whom he was expecting, and would try to make our time pass pleasantly. The time came, and we told our men they might get their supper and not wait for us, and proceeded to make our visit. We passed the afternoon very pleasantly indeed. Tea at length arrived with which we had anticipated a good supper, but, alas! it was carried round, as the expression is, and a servant came in with it, poured out, and a slice of bread and butter in each saucer. He came first to General Putnam, who on taking his tea from the tray, upset it the first thing he did, and what was worse, what his saucer did not catch, fell scalding hot on his knees and destroyed his comfort for the evening. I succeeded in lifting mine in safety from the tray and lo! my bread was thickly spread with butter, an article of which I never partook, in any way,

in my life. We tried, however, to make the best of our misfortunes, though to eat bread with butter on it, I could not. We returned to our camp, General Putnam scolding and I laughing, and ordered a supper to be prepared for us. We had eaten in the army for months together, from a clean chip, with a knife and fork among half a dozen of us, and our soup with a clam shell for a spoon thrust into a split stick for a handle, and got along very well; but this carrying round tea was a little too much for us."

He was a strong Federalist, as were nearly all the old soldiers. In 1810, he wrote a letter to his friend, General Rufus Putnam, at Marietta, Ohio, a copy of which I give:

Boston, 21st. of Feb. 1810.

Rufus Putnam, Esq.

Dear Sir: I expect this letter will be handed to you by Mr. Oliver Putnam, a very respectable merchant of this town, and whom I would recommend to your notice and particular attention. Any civilities shown him will be thankfully acknowledged by me. Mr. Putnam, having mentioned to me, a few days since that he proposed setting out in a day or two on a visit to your part of the country. I mentioned to him my acquaintance with you, and that I wished to write you by him. For I presumed it would not be unpleasant to you to hear from an old friend, who had been your messmate during the campaign of 1757, and who had waded through the deep snow on the banks of the Hoosick river, and over the lofty mountains of that name, in the cold month of February, 1758, and reduced to the sad necessity of eating dog. Friendships formed on such trying occasions are not easily obliterated, and I assure you that I still feel a lively friendship for you, and have often thought of writing you; but no direct opportunity offering, have hitherto neglected it. You are the only one of my old comrades that I know of who is living. There may be others yet alive, but I do not know where they dwell. I observed last summer in the newspapers, the insertion of the death of Samuel Wiswal. I expect you to remember his leaving us at Fort Edward, soon after the taking of Fort Wm. Henry.

I noticed in the public prints, a few years since, that T. Jefferson had honored you by removing you from an office bestowed upon you by the great and virtuous Washington, the real father of his country. Your removal from office is full evidence of your adherence to the principles of the good old Washington school, of which I avow myself to be a true disciple; and the numerous removals of honest, capable men from office, and in many instances the vacancies so made by T. Jefferson filled again by him with d-d rascals, has excited my warmest indignation.

I consider that heaven, in its wrath for the sins of our nation, permitted him to preside over our nation. I did hope that his

successor was fully convinced of the mad, weak and foolish measures of his immediate predecessor, and that he would administer the government with impartiality; but I find myself disappointed, and that we are still to bear French insults and that Great Britain is to be treated with every possible insult, to provoke her to commence hostilities against us, and we thus compelled to go to war with her, and to form an alliance with the tyrant and scourge of Europe, which I pray heaven to avert.

You will see that this letter is dated at Boston. I came here about a month since, on a visit to my son and daughter, who live here, they being all the children I have. My daughter is married and her husband and my son are doing business together as merchants under the firm of Richards & Jones. My wife is still living, but has not enjoyed very good health for some years past. I have generally enjoyed very good health, but now feel the infirmities of old age. I entered my 72d year the 8th instant. I believe your age is not much different from mine. I came on from Machias to Boston by land, and expect to return again the same way, the fore part of next month. If you have any federal newspapers edited with you, the spirited resolutions passed by our legislature in their present session, will undoubtedly be published in them and you will read them with much satisfaction; they manifest the true spirit of '75. If you find it convenient to write to me, I assure you that it will be very acceptable to

Your old friend and humble servant,

STEPHEN JONES.

He was the most conspicuous and eminent citizen of his town and county for nearly forty years. At a public dinner he was once toasted as "the first man in the town and the first man in the county." He married Sarah Barnard. She died in Machias and was buried in the old burying ground in the rear of the town house, where I saw a few years since, her gravestone covered with weeds and bushes: "In memory of Sarah, wife of Hon. Stephen Jones, Esquire, who died May 24, 1820, aged 78." After the death of his wife he went to Boston to live with his children. I think he died about 1826. Their children were:

Stephen J., born April 15, 1775, Boston, merchant; Sally, b. July 4, 1779, died prior to 1810; Polly, b. Jan. 5, 1781, died prior to 1810; Sukey Coffin, b. Feb. 3, 1783. She married John Richards of Gouldsborough, (Jan. 19, 1800.) He was an agent with General Cobb, of the Bingham estate for some years; then moved to Boston where he was a merchant in company with his brother-in-law, Stephen Jones. Mr. and Mrs. Richards had children, John, Henry, Frances and Maria.

Pre-Historic Indians of Maine

The JOURNAL acknowledges thanks for an exceedingly interesting and valuable treatise on the "Red-paint People of Maine," by Professor Warren K. Moorehead of Andover, Massachusetts, received from the author, it being a reprint from the American Anthropologist, Vol. 15, No. 1, (Jan.-March, 1913.) It relates to research and explorations of prehistoric Indian burial places in the lower Penobscot region and as far north as Moosehead Lake, and down the west branch of the Penobscot as far as Passadumkeag. He corroborates the conclusions arrived at by Mr. C. C. Willoughby, of the Peabody Museum, Harvard University, in 1892, published in the Peabody Museum papers, Vol. 1, No. 6, Cambridge, 1898, who discovered "many graves containing curious gouges and hatchet-blades, as well as considerable quantities of red ochre, and fire stones and other objects." These discoveries point conclusively to a race of Indians, "readily distinguished from recent Algonquin tribes."

Professor Moorehead believes that the culture of these Red-paint People extended at least thirty miles north of Bangor.

Among the conclusions which Professor Moorehead arrives at are the following:

"First. Our studies warrant agreement with practically all the results of the observations presented by Mr. Willoughby in the able paper on his explorations in the same region.

"Second. It is our conviction that the graves represent an ancient and exceedingly primitive culture, totally different from that of the later Algonquin tribes inhabiting the region.

"Third. The absence of human remains from these graves, and the disintegration of fully a fifth of the stone implements, point to considerable antiquity. This condition resulted from the fact that the burials were all in sand or gravel or gravelly loam. The water percolated beneath the implements, leaving them dry. Under such conditions in the Middle West, where the writer has made extensive explorations, the skeletons are usually fairly well preserved and disintegrated stone implements never occur.

"Fourth. There is a total absence of the following well-known Penobscot or Abnaki types: The grooved axe; grooved

hammer ; pottery ; soapstone dishes and ornaments ; pierced tablets of the common forms ; few, if any, thick celts ; mortars and pestles ; pipes ; beads ; bone implements. There are very few of the small, ordinary, chipped arrowheads. Chipped spearpoints and an occasional arrowhead are found, but most of the projectile points are of polished slate.

"Fifth. The presence of problematical forms of the winged class brings up the interesting question : Was the winged problematical form first made by the Red-paint People and from them spread westward?

"Sixth. The interments are characterized not by the usual small quantity of pigment found elsewhere in graves, but by generous quantities of iron oxide, usually red and occasionally yellow. This occurs in such large masses as frequently to discolor the soil for several inches above and below the implements and throughout a diameter of as much as three feet ; indeed in some of the graves at least half a bushel of pigment was placed."

A Deposition in 1776 Relating to Land in Biddeford

(From Documentary History of Maine.
(Baxter Manuscripts) Vol. 15, P. 46.)

William Murch of Lawful age Testify and says that Wyat More late of Biddeford in the County of York, now of Aplace, called Mount desert in the County of Lincoln, and James More of the same place some time in the year 1760 signed a deed to the Deponents Father, John Murch, of a tract of Land in said Biddeford bounded as follows : beginning at a white pine Stump on the Bank of Little River & thence running South East to Henry Pendexter's Land 31 Rods & an half, then South west keeping the breadth of thirty-one rods & an half untill twenty-one are compleated and that the same Land in the last Will & testament of his father was given to the Deponents Brother, John Murch, but the said Deed was never recorded and was burned in the Deponents House the Eighteenth Day of April last

William Murch

York ss. June 12, 1776 Then the above named William Murch made oath to the truth of the above Deposition before me

Ja Sullivan, Justice of the Peace

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"We must look a little into that process of nation-making which has been going on since prehistoric ages and is going on here among us to-day, and from the recorded experience of men in times long past we may gather lessons of infinite value for ourselves and for our children's children."

—JOHN FISKE.

The Value of a Knowledge of State History

At some time, subsequent to those unknown periods when man dwelt in caves and tree tops, he began to make crude record of his work and performances, and it so interested other generations of men that they preserved it for the use and benefit of those who succeeded them. It is this transmission of the doings, the experiences, the struggles, the victories and the failures, the joys and the sorrows of mankind from epoch to epoch, from generation to generation, that we call history. The memorable deeds of history elevate and cultivate the mind. The student holds converse with those of other ages and scans and studies the imprint which the "noiseless foot of time" has made upon the race.

The record of the struggles, the victories and the defeats of the toilers and the moilers of today will be either an inspiration or a warning to those who will toil and moil tomorrow.

It is inevitable that the story of the past may, if utilized, serve to light the pathway in making the story of the present.

If this is a fact regarding history generally, the history of races, nations and peoples, it follows logically that it applies with comparative force to the history of a state, a county, a city or a hamlet, a country town, a remote plantation or a backwoods settlement. Then the study of your own local history developes

and cultivates an interest in the entire history of the evolution of the world's civilization.

For trace back as you may the circumstances surrounding any of the first settlements in Colonial Maine and within your ken is the fascinating history of Europe, and her social, economic, religious and political development during the same period of time.

We behold not only the human ferment of more than two hundred years participated in by Catholic, Protestant and Huguenot, and are not only in close touch with the intrigues and clash of the old world in those days, but we also see much of the lurid tragedy of the red man's race and its pathetic fading from off the face of the earth. The efforts and failures of his ancestors will create in the citizen not only a reverence for them and their achievements, but also a desire and a determination to improve upon their methods, to work upon more advanced and progressive lines, and to finish in a better fashion what they had begun. Such is the beginning of true statesmanship and the formation of the loftiest ideals. It helps to evolve righteous government, to lay the foundation for true progress, and to produce the highest type of American citizenship.

Hence all public-spirited citizens, all publicists, statesmen, educators and teachers, are vitally interested in a general way in the consideration of these subjects whether specially engaged in their study or not.

Judge Edgar C. Smith, corresponding secretary of the Piscataquis Historical Society, has received notice of the twenty-ninth annual meeting of the American Historical Association at Charleston, South Carolina, December 29-30, and Columbia, South Carolina, December 31, 1913, with an invitation to this society to send delegates to attend this meeting.

Any of our subscribers who desire to have their numbers of Volume One of the Journal bound in good cloth binding may send the same to the publisher who will have them bound and mailed to such subscriber upon payment of fifty cents which will include postage.

Notes and Fragments

ACROSS the fields of yesterday
He sometimes comes to me,
A little lad just back from play—
The lad I used to be.

And yet he smiles so wistfully
Once he has crept within,
I wonder he still hopes to see
The man I might have been.

—THOMAS S. JONES, JR.

Nearly twenty years ago there was quite a spirited controversy in the newspapers of the country regarding the birthplace of Sir Hiram Maxim, the famous inventor of the machine gun which bears his name, now an English subject, but a native of the State of Maine. Holman Day, Maine's popular author, had been editing the Dexter Gazette and having been misinformed as to the facts, and yet desiring to add to the fame of the good town of Dexter, alleged it to have been in that town. Many others located it in Wayne, Maine, as that was the original home of that branch of the Maxim family to which he belonged. And yet others averred that it was in the town of Abbot. The writer addressed a letter to the mother of Sir Hiram, then living in Wayne, and received the following reply :

Wayne, 31 Dec A. D. 1897.

J. F. Sprague, Esq.,

Dear Sir : We lived at Brockway's Mills in the Nickerson house when my son Hiram was born Wednesday about noon 5 Feb. A. D. 1840.

Yours truly,
HARRIET BOSTON MAXIM.

This letter is in the handwriting of Mrs. Maxim and is yet in the writer's possession. Brockway's Mills is in the town of Sangerville, Maine.

In 1860, Isaac Maxim, the father of Sir Hiram, resided with his family in the town of Abbot, Maine.

The following notice appeared in the Piscataquis Observer in its issue of April 26, 1860 :

FREEDOM NOTICE.

For a valuable consideration, I have this day relinquished to my son, Hiram S. Maxim, his time during his minority. I shall claim none of his earnings or pay any debts of his contracting after this date.

ISAAC MAXIM.

Witness, D. D. Flynt.
Abbot, April 18, 1860.

Subsequent to this Hiram enlisted as a soldier in the Union Army and served in the Civil War.

Mr. Daniel Smith of Machias, Maine, has in his possession an old day book kept in the store of Colonel John Allen, from August 25, 1783, to January 5, 1805. We recently had an opportunity to examine this book and found the following entries relating to an account that he had with Benedict Arnold, who was then on the Island of Campbello, some years after he had committed acts of treason against the cause of the American Colonies :

"Gen. Arnold, Dr.

1786.
Nov. 6. To 1976 feet of Lumber, del. to Capt. Gregg ———"

"Bennedick Arnold Dr.

1786.
Dec. 6. To 1 Gallon Rum .36"

"Gen. Arnold, Dr.

1787.
Feb. 7. To Cordage, del. to Capt. Gregg ———"

Long before the close of the present century the work of man's art added to Maine's natural scenery, will undoubtedly have made this the most beautiful and picturesque State on the American continent. The historian of the future will record the fact that the primal reason for this was the agitation for "good roads" in Maine, which really began within the last decade and which is so pronounced in this year of grace 1913. This will be regarded as an epoch, the beginning of a new era in road improvement and the preservation of shade trees along the broad highways of the Pine Tree State. It will be a fact worthy of much notice in the future that in the State election of 1912, both candidates for Governor, Honorable Frederick W. Plaisted and Honorable William T. Haines, advocated on the stump the bond issue which made

progress in this direction possible and that the people of Maine at the election of that year voted for it.

THE Piscataquis Historical Society has held regular quarterly meetings during the past year with an attendance larger than usual. Among the papers which have been read are: "Water Witches or the Use of the Divining Rod in Piscataquis County," Edgar C. Smith; "Some Reminiscences of Civil War Days in Maine," John F. Sprague; "Further Gleanings From the Early History of the Town of Guilford," Mrs. Osgood P. Martin; a few facts on the early "Navigation of Lake Hebron," Walter C. Jackson; "The Towne Family in Piscataquis County," John F. Sprague. "Old Time Teachers of Piscataquis County" is a series of papers prepared by the committee on entertainment for 1913, namely: Miss Mary E. Averill, Mrs. C. W. Hayes and Mrs. O. P. Martin. These papers have been read by Miss Mary E. Averill, Mrs. O. P. Martin and Mrs. Ella M. Getchell.

The annual outing was held in the Congregational Church in Monson, August 20, 1913, when a very interesting program was carried out, including the reading of selections from the poems of Anna Boynton Averill by Francis C. Peaks.

Among the honorary members present was Maine's noted author, Mrs. Fannie Hardy Eckstorm of Brewer, Maine.

THE exact origin of the name Acadia has always been in doubt among historians.

In "Military Operations in Eastern Maine and Nova Scotia," by Frederic Kidder, (Albany 1867) the author (p. 6) says: "The name of Acadia, which was given it by the French is the Indian word for Pollock, a fish very abundant on that coast." He does not however cite any authority for the statement.

WE ACKNOWLEDGE receipt of valuable public documents received from Congressman Guernsey and the Memorial Addresses on the life and character of the late John Breck Perkins from Honorable Obadiah Gardner.

An Arnold Memorial

THIS TABLET
MARKS THE HEADQUARTERS OF
COLONEL BENEDICT ARNOLD
SEPT. 21—23, 1775
WHEN HE WAS THE GUEST OF
MAJOR REUBEN COLBURN
DURING THE TRANSFER OF HIS ARMY OF
1100 MEN AND SUPPLIES FROM
THE TRANSPORTS TO THE 220 BATEAUX
BUILT BY MAJOR COLBURN
FOR THE EXPEDITION TO QUEBEC
TO COMMEMORATE THIS EVENT THIS TABLET
IS PLACED BY
SAMUEL GRANT CHAPTER
DAUGHTERS OF THE AMERICAN REVOLUTION
1913

A bronze tablet bearing the foregoing inscription was unveiled in the town of Pittston, August 28, 1913. It is affixed to a large, granite boulder by the side of the highway and within a few rods of the left bank of the Kennebec River. The boulder was brought from a distance and placed there for that purpose by the town authorities. Nearby is the Colburn house, the same which Reuben Colburn occupied and in which he entertained his distinguished guest in 1775. It is a two-story mansion of attractive appearance, and is about three miles south of the bridge which connects Gardiner with Randolph. It has always been in the possession of the Colburn family.

The plan of an expedition against Quebec by way of the Kennebec is said to have originated with General Washington. In the spring of 1775 he contracted with Reuben Colburn, a landowner and shipbuilder in Gardinerston, as it was then called, for the building of two hundred bateaux. These were designed for the transportation of the troops and supplies beyond

the point to which the river was navigable for larger craft. The bateaux were in readiness when Arnold reached Gardinerston, but he found their number inadequate to carrying his one thousand, one hundred men and the various articles which make up the baggage of an army. He decided that twenty more were necessary, and his delay of two days at Major Colburn's was to allow time for their construction.

The afternoon selected for the unveiling of the tablet proved to be as pleasant as could be desired. A considerable number of spectators were present, and Honorable O. B. Clason presided with his customary ease and dignity. After a prayer by Reverend Robert S. Pinkham of Gardiner, and during the playing by the band of "The Star Spangled Banner," the flag which concealed the tablet was drawn aside by Miss Helen Averill Colburn, a great-great-granddaughter of the builder of the bateaux. The remaining exercises consisted of a historical paper by Francis W. Flitner of Boston, an address by Judge A. M. Spear of the S. J. Court, some memorial verses by Henry S. Webster of Gardiner, and remarks by Mrs. Wm. C. Robinson of North Anson, State Regent of the Daughters of the American Revolution. Mr. Webster's verses are here given entire.

BENEDICT ARNOLD—1775.

What visions rose on Arnold's gaze
  As here he stood, so long ago,
And saw September's sober haze
  Melt in the sunset's crimson glow.

The din of hammer, axe and saw
  Disturbs no more the peaceful air,
And round their board the workmen draw,
  Glad of their coarse and humble fare.

The banter and the noisy jest
  From man to man responsive leap ;
But he, apart from all the rest,
  Was lost in contemplation deep.

For well he knew what dangers lay
  Betwixt him and his distant goal.
And the grim terrors of the way
  Might fill with awe the bravest soul.

Amid that labyrinth of trees
  What savage foes may lurk unseen?

What shapes of famine and disease
  May crouch behind yon leafy screen?

But his was not a mind to bend
  Before the frowns of circumstance,
Or rest supinely and perpend
  The doubtful reckonings of chance.

The Kennebec whose stately tide
  Swept ever onward to the sea
Bore not itself with lordlier pride
  Or more resolved intent than he.

We honor them, those men of old,
  Who wrought and fought in Freedom's cause,
To save for us a land controlled
  By manhood's rights and equal laws.

We honor him, their youthful chief,
  For courage and for bold design,
And round his brows a laurel leaf
  Our grateful hands may fitly twine.

And if in some dark hour he err
  From the high vantage of his trust,
Beneath Ambition's maddening spur,
  Or Envy's base, disheartening thrust,

His recreance our lips will own
  With more of pity than of blame,
While here on this memorial stone,
  We dare to blazon Arnold's name.

A Massachusetts Colonial Ordinance That is the Law of Maine

By the Editor

From 1630 to 1686 the Massachusetts Colony chartered by the English Sovereign under the legal title of "The Governor and Company of Massachusetts Bay in New England," was governed by a Governor, a Deputy Governor and eighteen assistants, which was called the "Board of Assistants," but later came to be known

as the "Court of Assistants." These were elected by the Company. They were empowered to make such laws as they desired for their settlers provided they did not violate the laws of England.

Subsequently it was arranged so that two deputies were elected from each settlement to advise with this board or court. [a] At first the deputies sat in the same chamber with the assistants but later (1644) they were formed into a second chamber with increased powers. From this body has gradually developed the General Court or Legislature of the Commonwealth of Massachusetts.

In 1641 this body passed certain ordinances which were then known as the "Body of Liberties" but are generally referred to in history and by the courts as the "Colonial Ordinances."

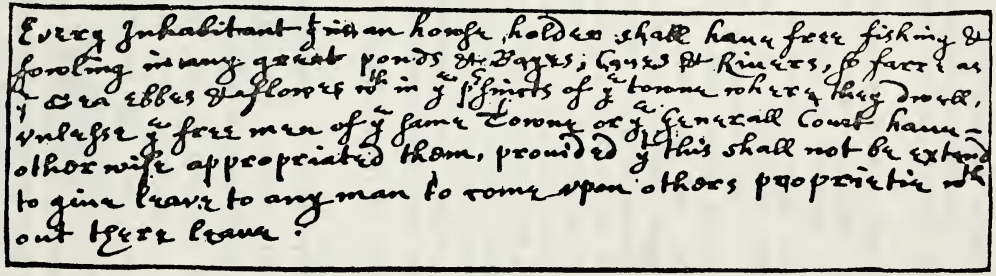
The liberty of women, of children, of servants, of foreigners, of strangers and of dumb beasts, was fully provided for, and the right of free speech within due and orderly limits at public assemblies. The 16th article of these "Liberties" is as follows :

> Every inhabitant that is an howse holder shall have free fishing and fowling in any great ponds and Bayes, Coves and Rivers, so farr as the sea ebbs and flows within the presincts of the towne where they dwell, unlesse the free men of the same Towne or the Generall Court have otherwise appropriated them, provided that this shall not be extended to give leave to any man to come upon others proprietie without there leave.

In 1647 this ordinance was amended, giving the public the right to "pass and re-pass on foot through any man's property for that end so they trespass not upon any man's corn or meadow." The Courts of Massachusetts long ago held that this means that a "great pond" is a natural pond of more than ten acres in extent, and that it gave fishermen the right to approach such pond through unenclosed woodlands to whomsoever belonging, but not to cross another man's tillage or improved land.

The Supreme Court of Massachusetts has repeatedly decided that this ordinance is the common law of that Commonwealth, but this question so far as it related to inland ponds was never brought directly before the Supreme Court of Maine until 1882, in the case of Barrows vs. McDermott, reported in the 73 Me. 441. This was an action of trespass against the defendant for fishing on

(a) The Beginnings of New England. P. 106.



Every Inhabitant that is an howse holder shall haue free fishing & fowling in any great ponds & Bayes, Coues & Riuiers, so farre as y ~~the~~ sea ebbes & flowes wthin ye limits of y ~~the~~ towne where they dwell, vnlesse ye free men of ye same Towne or ye Generall Court haue otherwise appropriated them, prouided y this shall not be extended to giue leaue to any man to come vpon others proprietie wthout theire leaue.

A fac-simile of the original record of Article 16 of the Body of Liberties of 1641. (From the Hutchinson Manuscripts as published in a Bibliographical Sketch of the Massachusetts Colony from 1630 to 1686, Boston, 1890.)

Grindstone Pond, in what was then the town of Howard[a] in Piscataquis County. The plaintiff owned a large tract of land adjoining this pond, so that the defendant, in going to and from the pond, passed over and through a cleared and cultivated piece of land, and the Court held that he had committed a technical trespass in going across this cleared land, but did not commit any trespass in fishing in the waters of Grindstone Pond.

Thus the Supreme Court of Maine fully established the legal principle that as Maine was formerly a part of Massachusetts territory this ordinance is the common law of Maine, and must thus stand unless it is changed by legislative enactment.

The above named case of Barrows vs McDermott besides establishing this legal principle was of considerable historical interest as well.

The counsel[b] for the plaintiff in their argument said :

"The defendant would invoke the colonial ordinance of 1647. The locus in quo was in 1641 and 1647, if subject to any European power, subject to the grants and control of the French government and not of the English. The territory of the town or township of Howard as will be seen by inspection of any and all maps, is situated north of the parallel of the forty-fifth degree north latitude. Abbott's History of Maine, pp. 31, 106, 100, 101, 208; British Dominion in America, book 3d. part 2d., p. 246; Address of Ex-Governor J. L. Chamberlain, at the Centennial Exposition, at Philadelphia, November 4, 1876, and in Convention of the Legislature of Maine, February 6, 1877, found in the published volume of the acts and resolves of the legislature of Maine, A. D. 1877, 269, 288; Hazard's Collection, vol. 1, 442; Goodrich's History of the United States, edition of 1849, page 47; Holmes' American Annals, vol. 1, p. 301; Hubbard's History of New England, p. 133; Summary of British Settlements in North America by William Douglass, vol. 1, 332, 389; Willis' History of Portland, 222; Williamson's History, vol. II, 10; I Hazard's Historical Collections 105, 111; Plymouth Colonial Laws, (ed. 1836,) 3-10, cited in note appended to Commonwealth vs Roxbury, 9 Gray, 503; Laws of Massachusetts, published 1807, vol. 2, page 969."

The court in an opinion by Mr. Justice Barrows after referring to the position of the defendant said: "The plaintiff's counsel strikes at the root of this defence in an elaborate effort, exhibiting not a little historical research, to show that those who framed this ordinance had no jurisdiction over the locus, and that it never was law for such portion of this State as falls within the limits of the ancient Acadia.

(a) Now Willimantic.

(b) The counsel in this case were the late Augustus G. Lebroke and Willis E. Parsons for the plaintiff, and John F. Sprague and Henry Hudson for the defendant.

"It may well be that the ordinance has no force by virtue of positive enactment by any legislative body having jurisdiction at the time of such enactment over what is now the county of Piscataquis, and that its operation has never been extended there by any specific act of legislation since; and it is quite true that when under the charter of William and Mary, the great and general court of Assembly of the Province, in 1692, acting for the three united colonies of Massachusetts Bay, Plymouth, and Maine, re-enacted 'all the local laws respectively ordered and made by the late governor and company of the Massachusetts Bay and the late government of New Plymouth,' it was done on such terms that they continued in force only 'in the respective places for which they were made and used' so that the ordinance under consideration was never in terms extended to the Plymouth colony or to Maine under any legislative sanction. See Anc. Charters, etc., pp. 213, 229.

"But it has been so often and so fully recognized by the Courts both in this State and in Massachusetts as a familiar part of the common law of both, throughout their entire extent, without regard to its source or its limited original force as a piece of legislation for the colony of Massachusetts Bay, that we could not but regard it as a piece of judicial legislation to do away with any part of it or to fail to give it its due force throughout the State until it shall have been changed by the proper law making power. When a statute or ordinance has thus become part of the common law of a State it must be regarded as adopted in its entirety and throughout the entire jurisdiction of the court declaring its adoption. Barker v. Bates, 13, Pick. 255; Commonwealth v. Alger, 7 Cush. 53, 76, 79.

"It is not adopted solely at the discretion of the court declaring its adoption, but because the court find that it has been so largely accepted and acted on by the community as law that it would be fraught with mischief to set it aside."

The Journal acknowledges the courtesy of Honorable Charles F. Johnson, Senior Senator in the United States Senate from Maine, for a copy of the "Memorial Addresses" delivered in the Senate and House of Representatives on William Pierce Frye, late a Senator from Maine.

On this occasion addresses were delivered in the Senate by Senators Johnson of Maine, Lodge of Massachusetts, Bacon of Georgia, Gallinger of New Hampshire, Burton of Ohio, Simmons of North Carolina, Nelson of Minnesota, Perkins of California and Gardner of Maine, and in the House by Representatives

McGillicuddy, Guernsey, Gould and Hinds of Maine, Stevens of Minnesota and Cullup of Indianna.

In his able address on Senator Frye, which evidenced historical research, Senator Johnson said :

"His ancestry was of good old English stock, which emigrated from the county of Hants, England, in 1654 to the Massachusetts Colony, and some of whose descendants found a home in Maine. His great-great-grandfather, General Joseph Frye, was a colonel in the English Army, and fought in the French and Indian Wars, and afterwards became a general in the American Army in the Revolutionary War, and for his services was awarded a township of land near the New Hampshire boundary, which was named after him, Fryeburg, where there is now a pretty, prosperous village of that name. His father, Colonel John M. Frye, was one of the early settlers of Lewiston, now a busy manufacturing city on the banks of the Androscoggin River, whose splendid water power has been the city's source of growth. Here Mr. FRYE was born September 2, 1831. He graduated from Bowdoin College in 1850, where he had as associates late Chief Justice Melville W. Fuller, General O. O. Howard, and General Joshua L. Chamberlain. In his college course there was nothing to mark him as a precocious youth or to forecast his eminent career, as he had not then bent himself to the serious purposes of life and was fond of sport; but he had then the power of making friends and keeping them."

The End of Volume One

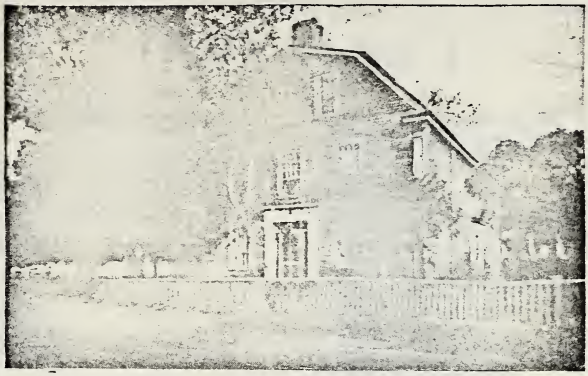
Wishing you all a "Happy New Year" we announce that this number of the JOURNAL completes Volume One. As we stated in our first issue the publication of a magazine devoted entirely to a study and review of Maine history, was in the writer's judgment wholly an experiment. The results, however, are satisfactory and have exceeded our most sanguine anticipations. The JOURNAL's subscription list is constantly increasing, and one of the most pleasing features of the undertaking is that the subscribers, coming from every walk of life, as they do, are invariably among the leading and most influential citizens of the communities where they reside. Were it good taste to publish these names the reader would discover among them some of the largest and most wealthy employers of labor in Maine as well as some of their bright and intelligent employees; men holding high political offices, men engaged in extensive traffic, men eminent in the professions as well as men who run farms and hotels, who preside over courts of justice, execute the laws, govern the commonwealth and regulate the commonweal; men who dared to freely offer their lives when their country was in danger and for what they believed to be right in the nineteenth century, as well as men and women who dare to stand for what they conceive to be right in the twentieth century. In fact the list would disclose the names of

men and women in Maine who mould the thought, teach the youth and do all things which make up the history of today that will be invaluable to the historical student of tomorrow. But the reader should not in this wise infer that the subscribers to the JOURNAL are confined to Maine people. We already have them among individuals and public libraries in more than three-fourths of the States of the Union, as well as in the Dominion of Canada.

We have fully demonstrated the fact that there is in each community a certain per cent. of the inhabitants who are greatly interested in the history of Maine. This portion may be small as compared with the number who are more concerned in religion, politics, sport, fiction, the sciences, etc. But yet they do exist even in the remotest plantations and backwoods settlements. To discover all such and attract their attention to the work of the JOURNAL is a part of its mission.

We desire to thank all of our friends who have so cordially aided us thus far in this little, though important, enterprise.

Our final word to one and all is, whenever you can consistently do so, speak a good word for the work in which we are engaged, as this will aid us with the general public and our advertisers also.



The former home of Sir William Pepperell. now standing in the town of Kittery, Maine

Bangor, Maine, November 28, 1913.

To the Editor of Sprague's Journal of Maine History.

May I suggest that if you should make any corrections at the end of your first volume that you change the spelling of Sewell to Sewall, this name occurring twice on page 138 of the fourth number. I think if you look at the newspaper article you will find that the name was spelled Sewall; and that is the way that this family spell the name.

Mr. Joseph W. Porter was my father, and my sister and I feel very grateful to you for putting these Wayfarer articles in a more enduring form.

Wishing you success in your undertaking, I am,

Yours truly,

RHODA J. PORTER.

HON. BERTRAM L. SMITH of Patten, Maine, in renewing his subscription to the JOURNAL, says:

"I wish you every good wish for the New Year. I enjoy your JOURNAL very much.

BERTRAM L. SMITH."

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LIST OF PLATES—Vol. I

A Word to the Advertisers in Sprague's Journal of Maine History.

The circulation of the JOURNAL extends into all parts of the State of Maine and other States and Territories. It is in most of the public Libraries of Maine and New England. Its subscription list if published would be a roster of a large portion of the prominent and leading men of Maine. In professional and business circles it includes the Governor of the State, and about every other man in all of the political parties who are likely to be traveling the broad highway that leads to the governorship; both of the United States Senators, every Member of Congress, clergymen, members of the Supreme Court, bankers, authors, physicians, lawyers, business men, farmers, men who run hotels, as well as "hewers of wood and drawers of water." It is safe to assert that the number of people who read each issue of this publication may be reckoned in the thousands. Besides the regular quarterly numbers of the JOURNAL, a Special Odd Fellows' edition of 1700 copies, containing a history of Odd Fellowship in Maine and Piscataquis County, by Hon. W. E. Parsons, Grand Patriarch of the Grand Encampment of the order in Maine, was issued in September and is a part of the first volume. In accordance with our contract made with you, your ad appeared in this issue without extra charge. This was worth more to you than the price which you paid for the entire year. For the rates charged it is one of the best advertising mediums in Maine today.

We have positive evidence of the reliability of the advertisers on these pages

Beginning with next number of the JOURNAL under the heading, "Books for sale, books wanted and books for exchange," advertisements will be inserted at the following rates: Not exceeding three lines, exclusive of name and address, 25 cents. For more than three, and not exceeding six lines, 40 cents.

"What a lovely woman!" said Lord Chancellor Eldon. "What an excellent judge!" responded the fair one.

Know that the love of thyself doth hurt thee more than anything in the world. THOMAS À KEMPIS.

The habit of looking at the bright side of any event is worth far more than a thousand pounds a year.
DR. JOHNSON.

What the arts are to the world of matter, literature is to the world of mind. GARFIELD.

Algernon Sidney's son said that if he were in Parliament he would write on his forehead "To Let." "Add 'unfurnished'" suggested his father.

The fire of my adversity has purged the mass of my acquaintance.
BOLINGBROKE.

An army of stags with a lion at their head is better than an army of lions with a stag at their head.
PHILIP OF MACEDON.

The end of punishment is to make an end of *punishing*.
CHINESE PROVERB.

Who flies not high falls not low.
CHINESE PROVERB.

When the fox preaches, take care of your eggs.
DANISH PROVERB.

Religion is not an end, but a means whereby to reach the highest culture through the greatest peace of soul. GOETHE.

There are men that it weakens one to talk with an hour, more than a day's fasting would do.
DR. HOLMES.

Wild Wanderings.

Dear "Lady of the Aroostook,"
  Wilt come in my birchbark with me?
I'm off in the wilds of Seboomook,
  And yearning to wander with thee.

A word, and Katahdin shall listen,
  Chesuncook its echoes shall shake.
And Spurdnabunk's ripples shall glisten,
  And Matagamonsis awake.

On Squawpan we'll dream as we paddle,
  Unsumtalum's shadows, deep-sunk,
Shall cool us; our thoughts shall not addle,
  Not even on Matchunkemunk.

Far Chemquasabamticook's current
  Shall float us to Allegash down,
No civilization deterrent
  Shall keep us from Carratunk town.

Seboois, and then Mattawamkeag,
  Shall see us, and Skowhegan too.
Pamedecook and Passadumkeag
  Shall lavish their beauties on you.

Cauquomgomoc and Pattagumpus
  And Moosetoomaguntic we'll win.
There's nothing in Maine that can stump us
  Till symptoms of lockjaw set in.

—Francis B. Keene in Life.

The Song of the Guide.

BY JOHN EDWARD ALLEN.

I live near the haunts of the deer and the moose,
  Alone in my cabin of logs,
Far up in the tangles of cedar and spruce
  That grow round the cranberry bogs.
My manner is rough, my voice is some gruff
  My clothing is not very new;
But all of the day I sing like a fay,
  As I paddle my birch canoe.
I live near the haunts of the beaver and bear,
  Alone in my cabin of logs,
Far up in the tangles of ferns ever fair
  That grow round the cranberry bogs.
My eyes are not pretty, my mouth is not witty,
  My nose—it is somewhat askew,
But, all of the while, my face wears a smile
  As I paddle my birch canoe.
I live near the haunts of the small porcupine,
  Alone in my cabin of logs,
Far up in the tangles of poplar and pine
  That grow round the cranberry bogs.
My thoughts are not quick, my tongue is some thick,
  The words of my English are few.
But, all of the time, my life is in rhyme
  As I paddle my birch canoe.
I live near the haunts of the grouse and their chicks,
  Alone in my cabin of logs,
Far up in the tangles of "kinnikinics"
  That grow round the cranberry bogs.
To you in the city, it may seem a pity
  That Shakespeare I never review,
But Nature, to me, is wiser than he
  As I paddle my birch canoe.
I live near the haunts of the great out-of-doors,
  Alone in my cabin of logs,
Far up in the tangles of live two-by-fours
  That grow round the cranberry bogs.
I don't need your books, for I have the brooks
  And the trees and the skies of blue,
To teach me to love the Guide up above
  As I paddle my birch canoe.